

Lutheran Observer.

Unless with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther.

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity.

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Poetry.

AUTUMN.

BY THOMAS BUCHANAN READ.

On slumberous wings the vulture tried his flight,
The dove scarce heard his singing mate's complaint;
And, like a star slow drowning in the light,
The village church vane seemed to pale and faint.

The sentinel cock upon the hillside crew—
Crew twice,—and all was stiller than before;
Silent, till some replying warden blew
His alien horn, and then was heard no more.

Where erst the jay, within the elm's tall crest,
Made garrulous trouble round her unfledged young,
And, where the oriole swung her swaying nest,
By every light wind like a censor swung;

Where sang the noisy martins of the eaves,
The busy swallows circling ever near,
Foreboding, as the rustic mind believes,
An early harvest and a pleteous year;

Where every bird that waked the vernal feast
Shook the sweet slumber from its wings at morn,
To warn the reapers of the rosy east,—
All now was songless, empty, and forlorn.

Alone from out the stubble piped the quail,
And croaked the crow through all the dreamy gloom;
Alone the pheasant, drumming in the vale,
Made echo to the distant cottage loom.

A STIRRING BATTLE-CRY.

BY J. G. WHITTIER.

The Crisis presses on us; face to face with us it stands,
With solemn lips of question, like the Sphinx in Egypt's
sands!

This day we fashion Destiny, our web of Fate we spin;
This day for all hereafter choose we holiness or sin;
Even now from starry Gerizim, or Ebal's cloudy crown,
We call the dews of blessing or the bolts of cursing down!

By all for which the martyrs bore their agony and shame;
By all the warning words of truth with which the prophets
came;

By the future which awaits us; by all the hopes which cast
Their faint and trembling beams across the blackness of
the past;

Ahd by the blessed thought of Him who for Earth's freedom
died,

O my people! O my brothers! let us choose the righteous side.
—From "The Crisis."

THIS DAY.

Take thou this day from God, a solemn trust
Which He commits to thee; and that it may
Be well begun, spend its first hours with Him.
He knoweth all thy needs, and hath arranged
For their supply. Thy pathway, too, this day
Is marked upon His chart in heaven, and was
Before ordained that thou shouldst walk therein.
All through the journey keep thy hand in His,
For He will surely prove thy safest guide,
Since He hath planned each step. And as there come
Fresh opportunities for service, see
Thou use each one for God, giving to Him
Glory in word and deed. So doing all
As in His sight, when this day's course is run
Thou mayest hand its record unto Him
Without misgiving, rendering Him account
As good and faithful steward. If thou thus
Shalt live each day for Him, when sets life's sun
Thou shalt receive the Master's own "Well done."

—Author unknown.

Contributions.

A MESSAGE FROM THE SEA.

BY REV. FREDERICK R. WAGNER.

When Demosthenes sought to prepare himself for his great career in life, he selected the shore of the sea. There were a number of reasons. He could there find the necessary pebbles with which he might attack and overcome his stammering tongue. He could there contend with the thunder of the billows, and develop that volume of voice to be heard above the ocean's roar. He could learn there the high art of expression by giving heed to the cadenced and modulated language of tide and wind and wave,—whether it be the stormy denunciations against Philip, or the pleading appeal to the people and to the deeper emotions of the human heart and will. Above all, no other circumstances nor surroundings could thus inspire his soul to its utmost possibilities, quicken his brilliant imagination more vividly, and otherwise equip and prepare him for his great task. There is something at once imposing, fascinating and inspiring,—something exceptionally worth while,—at school along the silver strand.

Have you felt the thrill of the sea? Has it awakened in your soul the imposing thought of David, that "the sea is his, he made it. He gathered the waters of the sea together as an heap; he layeth up the depths in storehouses." Have you tried to appreciate the greatness of that God "who holdeth the seas in the hollow of his hand?" To your senses and mine, the sea is boundless, but "he has compassed the waters with bounds, until the end of light with darkness." (Job xxvi. 10.) "He hath dominion over land and sea." "Even the winds and the waves obey him."

"In youth, beside the lonely sea,
Voices and visions came to me;
In every wind I felt the stir
Of some celestial messenger."

—Aldrich, "Sea Longings."

Infinity is wonderfully impressed upon us. The ocean covers three-fourths of the earth's surface, and the seas continue when continents cease. As islands amid one vast and endless flood are the hemispheres engulfed. "God filleth all things." He is a vast and infinite ocean. Is it surprising to us that the ancients had their strong ideas of sea gods and goddesses, living Neptune-like, in submarine palaces, and making their presence known, from time to time, 'midst calm and storm; bestowing their favors upon favorites, and bringing dire calamity upon such as undertook the voyage without divine assurance? Polytheism, and Pantheism, and such ideas as Buddhism, like the fabled goddess, are ocean-born. How much the more real and impressive, and fuller of true meaning is that faith in God and his presence in the ocean as expressed in that sacred conviction of the Psalms: "If I take the wings of the morning, and dwell in the uttermost parts of the sea,—even there shall thy hand lead me, and thy right hand shall hold me." Should they who fear a burial at sea, think of such a resting

place as less near the Infinite Presence and the Father's care? Although countless, each crystal drop of the ocean reflects the presence of God, and tells of his boundless dispensations, and of his infinite dominion. His truth is as free and as vast as the crested tide of the mighty deep. "Thy way is in the sea and thy path in the great waters." Lord Byron well refers to the ocean as that—

"Glorious mirror where the Almighty's form
Calm or convulsed,—in breeze or gale or storm,
Icing the Pole or in the torrid clime
Dark-heaving:—boundless, endless and sublime!
The Image of Eternity;—the Throne of the Invisible!"

Unity is another message from the sea. Hand clasped in hand, thus sea after sea clasps hands around the earth, and, united stand through centuries. Indeed, the ocean is one. Unity and harmony are most apparent here. The truest and best possible relation of the individual to the human family, as a whole, can not be better expressed than does Montgomery, when he claims that we should be as "distinct as the billows, yet one as the sea." This is nothing less than the ideal of character, such as Christ himself exemplified. The true and unbroken brotherhood, which yet permits each to think his own thoughts, live his own life, and fulfil his own heaven-chosen destiny.

Yes, there are conflicting currents, and storms arise. Nevertheless, as the great Gulf Stream dominates the Atlantic, so in life, the strong and dominating stream of Divine Providence prevails, and the warm, life-giving waters refresh the distant shores.

Purity and unity are closely related. The ocean keeps the waters pure by the united action of tides, currents, winds and waves. Always in action, it is never stagnant nor impure, for the "unresting sea" absorbs the purifying substances like salt and lime, from many sources. By virtue of active agents there is the remarkable chemistry which reduces the impure and transforms this product of baser quality into domes and spirals of spotless pearl. Thus may life find the alchemy which purifies, through activity and the wonderful provision of Divine Grace; for so it is that the grace of Christ within the heart, like the ocean's salt, keeps pure the precious life.

Benevolence is here as well: "Thy judgments are a great deep." The ocean has often been called cruel and merciless,—a monster, in whose awful maw countless unfortunates have been devoured! There is frequent and terrible tragedy in storm and tempest at sea, but terrors and dangers prevail upon the land as well. Records show far less accidents and loss of life in ocean transportation than those sustained on land. The sea affords the most easily traversed and least expensive highways for travel and for traffic; and how many precious argosies of life and riches has she borne from shore to shore! The mists that blind the mariner bring refreshment, and the very storms that stir the main help to purify the atmosphere,—one of the most important essentials of life.

"Old ocean's gray and melancholy waste," was never meant to be understood in a literal sense. The ocean is not by any means a barren desert. More abundant in life than land and air; teeming with creatures from the greatest in size, down through countless species to microscopic life almost infinite in numbers and variety! How large a share of food, and how many other products of value does the sea provide! An inexhaustible store is she, accessible to all, and increasing more and more as we learn to use the many products not yet fully understood! In the greater account the balance is immensely to our profit, and we may readily discern that the sea is not "heartless," but rather the great benefactor of man, whose highest motive is love and charity.

The mystery of the sea; and the similar mysteries

of life! To most of us there has been given the doubly delightful privilege to—

"See the mountains kiss high heaven,
And the waves clasp one another;"

yet, there still remains that haunting thought of deep mystery! The restless, limitless depths that cover a vast continent "upon which grow forests without roots, and flowers beautiful that never suffer drought; through which run rivers with no shores!" Like the view from the beach out over the sea, we can observe but a fragment of life as a whole,—only a strip of sea along the irregular shore. We behold the surface mainly, and the horizon is not far distant. Then, as through the glass-bottom boat, we may venture out and have glimpses merely of some of the beauties beneath. We may delve, and sound the deep, and find many wonders, and add much to our knowledge and delight, but who can fully understand the mysteries? As far as plummet can go—to the depth of five miles, at least—have we sounded. How much deeper is the sea, and how much deeper is existence? Is life less deep?

Well may we indulge in that hyperbole of good wishes, saying:—

"May your joys be as deep as the ocean
And your sorrows as light as its foam."

Character, however, is more precious than joy. Character is often in need of sorrow as well as joy; and, betimes, is the better developed amid storm and tempest. There are, happily, many more days of calm and sunshine, with balmy and prosperous gales, both upon the ocean and in life,—many more days of joy than of sorrow. The message of the sea is one of assurance. It is the message of the All-Father, telling us that he is everywhere and everlasting; that his love prevails and is boundless. It is an admonition, urging us to harmony, unity and purity in life. It is a sufficient assurance that, although there be much in life of mystery, there is quite enough in life to prove to us that all is wise and that all is well. Perhaps no one has better expressed the concluding thought than has Paul Laurence Dunbar:

"And ever the breaking billows,
And ever the rock's disdain,
And ever a thrill in my inmost heart
That my reason can not explain.

"So I said to my heart, 'Be silent;
The mystery of time is here;
Death's way will be plain, when we fathom the main,
And the secret of life be clear.'"

Avon-by-the-Sea, N. J.

PETER'S GREAT CONFESSION; OR THE DIVINITY OF JESUS CHRIST.

BY J. M. REIMENSNYDER, D. D.

There comes a time in the life of a man when he must determine certain things. This is called the period of decision. Such a time comes when a youth must decide what is going to be the special thing to which he intends to devote attention for a livelihood. So that same time for decision comes when each individual must decide what are to be the ruling thoughts of life; whether the spiritual and the moral shall have a leading place or not. In this decision our inner-consciousness and moral faculty and religious intuitions occupy a most important place. This is a critical moment in the life of any person. What shall be your action with reference to God, right and duty? It seems to me that such a time comes to a nation and to ages of history and that such a time has come to the world. The world has been studying this question through all the ages and now in this twentieth

century the nations of the world are grouping themselves around this great question.

Now this time came to the disciples of our Lord toward the close of his ministry. The disciples had for two years a fair opportunity by daily personal contact to observe Jesus, his personal character, motives and aims. They had abundant evidence as to his ability to perform divine wonders and they had seen his healings, power over disease, his ability to cope with the scholars, lawyers and scribes of the day as well as with the representatives of the various schools of philosophy. They had seen thousands miraculously fed and they should now come to a definite conclusion. If the disciples are to proclaim Jesus as the promised Messiah to the world, all depends on their personal faith in him as the divine Son of God. Whilst this point has been growing in intensity for months, Jesus approaches it most directly in his question to the disciples: "Who say ye that I am?"

Peter, often the spokesman of the disciples, promptly answers in the far-reaching words: "Thou art the Christ, the Son of the living God." Much more is involved in this answer than at first may appear. The answer itself is a wonderful conception of the truth. So much so that Jesus himself declares that flesh and blood, that is mere reason or philosophy or the knowledge of this world, had not imparted this great truth. Jesus declares that this answer is a direct revelation from the Father. The world by its own knowledge or reason had never been able to answer this question or to properly discover divinity or find out God.

First, Peter asserts that God is a living God, a real personality. That God is not as the heathen believed and as many ancient philosophers and even modern scientists taught and teach, a mere force or principle of nature. The Bible and religious history, as set forth in the Word of God, teach that God is an all-powerful, infinitely intelligent being. That all things are directed by a personal living God, who conceives, creates and controls. That introduces an entirely different idea or principle of thought. It at once establishes a relation between God and man and opens the way for reward and punishment and for a personal responsibility on the part of man. That changes religion and life from chance and materialism to a moral principle; God from an image, idol or force to a personal living God.

All nations for ages expected a Promised One, one who should teach a new and better life; that the hour was coming in the history of the world when a great deliverer in the form of a great religious prophet should appear on earth, who should prove a blessing to all nations, end strife and usher in peace and happiness. Though there was a different conception, yet in general the principle was the same. Amongst the Jews this was clear and definite because divinely revealed and prophetically described. It was the great central truth of their national history. Peter declares and affirms as the head of the disciple band and the apostolic religion, the representatives of the true religion of the world, that Jesus is this person; that all of the prophecies of Israel and the hopes of the nations of the historic world are now fulfilled. This was a great declaration if true and if Peter was not mistaken. He firmly believed that Jesus was this person. Hence he calls him the Christ, that is the anointed of God—the person whom God had promised and commissioned to be the world's Redeemer and Savior. In addition to all this he calls him the Son of God. We cannot conceive how any one could frame an answer to the question asked more explicitly nor more definitely and decidedly affirm the divinity of Christ than Peter did in this answer. Jesus Christ, the great teacher, approves the answer and affirms that it did

not come through any human or worldly process of thinking or reasoning, but that it was revealed to Peter by the God-father from heaven in a divine way. This adds much to the force of Peter's answer.

Now how did Christ conform to or fulfill this declaration? What was his character? Did it accord with such a high estimation of Jesus as Peter had?

Beyond all question Jesus Christ was and is the greatest personality in all history. This is so self-evident, beyond all comparison, that it does not require either proof or argument. He influenced character, civilization more and left a deeper impression upon the world than all the other great personalities of history. The influence which he exerted has lasted longer than any other great movement in history and has drawn more millions of followers to it. The influence exercised by the religious civilization and the morals taught by him have always been elevating and have increased wonderfully with passing centuries, constituting one continuous era of two thousand years.

Jesus claimed to be divine, the Son of God. For this claim he was crucified. His disciples affirmed this same truth. For this they were imprisoned, scourged and some of them crucified like their Lord. Either Jesus was the Son of God or both he and his disciples were self-deceived or false in life and teaching. The character of Jesus and of his disciples, their judgment, their freedom from superstitious ideas or the characteristics of a self-deceived people are the strongest possible evidences of their honest conviction and sincerity. Never were men more devout, calm and self-sacrificing for a great principle. In every conceivable way the life and character of Jesus gave constant and full evidence of divinity. His birth was announced, foretold and proclaimed by the angel of God to be divine, followed by the public testimony of the angelic host from heaven. His whole life was a constant miracle. His teaching, his questions and answers, his miracles over life, death, all were a constant infallible proof of divinity. His resurrection and appearances after his resurrection; his ascension, all gave evidence of his divinity. The voice of God the Father from heaven at his baptism, when he entered upon his ministry, declared him the Son of God. Even the Roman centurion at the cross as the guardian proclaimed him the Son of God.

Whilst the Bible teaches that there is only one God, it teaches that God is triune, that is that the one essence manifests itself in three persons—the Father, Son and Spirit, and that these three persons are equally divine. All the heathen and philosophical systems of religion in their symbols of the gods, represent them as more than one, generally three, and speak of the sons of gods. The whole idea of Revelation is redemptive and salvation by sacrifice centers in the divine sacrifice specifically foretold by prophets and constituting the main subject of the whole New Testament. The divinity of Christ is shown in that he is called God in the New Testament fourteen times and the Son of God twenty-eight times and is made equal with God in twenty-four passages—"God with us; the Word was God; my Lord and my God; but unto the Son, thy throne, O God, is forever and ever; the beginning of the gospel of Jesus Christ, the Son of God; this is my beloved Son (the voice from heaven); therefore that holy thing which shall be born of thee shall be called the Son of God; God sent forth his Son; say ye, thou blasphemest, because I said I am the Son of God? Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world; thou art my Son, to-day have I begotten thee; whosoever shall confess that Jesus is the God, God dwelleth in him and he in God; that all men should honor the Son,

even as they honor the Father; I and my Father are one." Jesus said to Peter: "Upon this rock I will build my Church; and the gates of hell shall not prevail against it." That is, upon the great truth that Jesus Christ was the Son of God or upon the principle that Christ is divine, the Church was and is built. That is, that the divinity of Christ is the great truth of the Bible and of religion upon which the Church with its means of grace and salvation is built. Without that doctrine the Church has no foundation upon which to rest or upon which to build the hopes of believers. All of the means of grace in the Church and the efficacy of the Holy Spirit rest upon this fact and thus become helpful to man.

Milton, Pa.

SHOULD WE PREACH TO THE DEAD OR THE LIVING ?

BY REV. J. E. ZERGER.

This question you affirm hardly needs an answer. Everybody knows that the only common sense view of the subject would be to preach to the living; for the dead can neither hear, enjoy, approve or disapprove. Shakespeare makes Mark Antony say at the funeral of Ceasar, that "The evil that men do lives after them, but the good is interred with their bones." He who listens to the average funeral discourse would think that the reverse is the case. The whole sermon a eulogy from beginning to end; no message for the living, most of them faulty, halting Christians, or unrepentant and careless sinners. Besides many such persons attend church only on such occasions, either out of idle curiosity or so-called respect for the dead. The dead person may have been a noble, sincere Christian. To say nothing in approval would hardly be consistent. But to neglect the living for the sake of eulogizing the dead is equally inconsistent. I have often affirmed and mean it, that if a minister should so far forget himself at my funeral as to waste his time in praises of my past life and neglect the living, that if I could haunt and rebuke him then and there, I would do so. No minister of the gospel, who claims to be such, has a right to that claim unless he substantiates that claim on every occasion he has an opportunity to do so. When any man essays to preach the gospel, whether in the pulpit or out of the pulpit, his responsibility to man ceases and his responsibility to God begins.

Bishop Latimer, having one day preached before King Henry VIII a sermon which displeased his majesty, was ordered to preach again on the next Sabbath and to make an apology for the offense he had given. After reading his text, the bishop thus began his sermon: "Hugh Latimer, dost thou not know before whom thou art this day to speak? To the high and mighty monarch the king's most excellent majesty, who can take away thy life if thou offendest; therefore take heed that thou speakest not a word that may displease; but then consider well, Hugh, dost thou not know from whence thou comest; upon whose message thou art sent? Even by the great and mighty God! who is all present! and who beholdeth all thy ways! and who is able to cast thy soul into hell! Therefore take care that thou deliverest thy message faithfully." He then proceeded with the same sermon he had preached the preceding Sabbath, but with considerable more energy. The sermon ended, the court were full of expectation to know what would be the fate of this honest and plain-dealing bishop. After dinner the king called for Latimer, and, with a stern countenance, asked him how he dared to be so bold as to preach in such a manner. He, falling on his knees, replied, his duty to his God and his prince had enforced him thereto, and that he

merely discharged his duty and his conscience in what he had spoken. Upon which the king rising from his seat and taking the good man by the hand, embraced him, saying, "Blessed be God, I have so honest a servant." People admire honesty and fearlessness in the faithful preaching of the Word. We are sometimes charged with being time-pleasers. Is it true? God forbid that we should so misuse so grand and glorious a privilege in the preaching of the gospel.

Some years ago I had a lesson taught me I shall never forget. I was called on to preach the funeral of a notorious infidel. His life corresponded to his profession of faith. He did not even seem to possess a single commendable trait of character. Some people claimed he was not compos mentis and consequently was not responsible for his conduct. But some of his dealings showed a shrewdness beyond the ordinary. He had nothing but ridicule for the Church and his God. He became seriously ill. A doctor, a member of my church, attended him and assured him that he was going to die, and that he had better see me about his soul. He told the doctor he did not want to see me and that he was not going to die. He said he was only 86 and his father lived to be 96 and that he was going to live to be 106. Well, he died. I was called on to preach the funeral sermon. He was related by marriage to the best members of my church. I hated to offend them, but I did not see how they were responsible for that man's sins, yet I could not see how I could pass such a character unrebuked. I gladly would have let somebody else have the job. I had to officiate. I sought a text one whole morning, but couldn't find one to suit the subject. I remarked at dinner time to my wife about the fruitlessness of my search. She said to me, "Why, here is a text, 'The fool has said in his heart there is no God.'" I told her I had thought of it and admitted it to be very appropriate; but did not see why I should offend his relatives by a criticism of their dead. It was bad enough that they were related to him, for which they were not to blame. I returned to my study in the afternoon and continued to search for a text. About 3 p. m. a voice distinctly said to me, "Are you afraid to preach the gospel?" There was nobody in the room and I was perfectly wide awake. I believe to-day that God spoke to me. I answered, "No!" Had they asked for my resignation the next day I would have preached from that text. When I announced for my text: "The fool said in his heart there is no God;" you ought to have seen the people's countenances fall. But their countenances lighted up again when in my opening remarks I said, "I do not know that I ever saw Mr. So-and-So in life; for me to speak ill of him would only belittle myself, and to speak good of him no doubt he would not thank me for it." I proposed therefore to leave him in the hands of a just and merciful God, and confine my remarks to the living. Then I took such a life as he was reputed to have lived, and showed how when weighed in the balance it would be found wanting. Everybody told me I did right. What I did at least met with the approval of my conscience—which is the chief thing after all. I do not see how any minister of the gospel—in the light of God's Word—can ease his conscience if he does not preach the whole truth. In Ezekiel xxxiii. 7, 8, 9, I read, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he does not turn from his way, he shall die in his iniquity; but

thou hast delivered thy soul." How any congregation can expect, in the light of this passage of Scripture, anything but the unvarnished truth from God's servant, or how they can respect him if he does not preach it, I cannot see. A congregation needs to say to its pastor when it calls him, "Now, we want to know the whole truth and nothing but the truth, and we will see that you are properly supported and sustained—you need have no concern about your temporal wants." A dying nobleman once sent for the clergyman on whose ministry he had attended, and said to him, "Do you not know that my life has been licentious, and that I have violated the commandments of God? Yet you never warned me of my danger." The clergyman was silent. When the nobleman repeated the question, he replied: "Yes, my lord, your manner of living was not unknown to me; but your kindness and my fear of offending you, deterred me from reproving you." "How cruel! How wicked!" said the dying man. "The provision I made for you and your family ought to have induced care and fidelity. You have neglected to warn and instruct me, and now my soul will be lost." These were the last words of one whose situation, it is greatly to be feared, has too many parallels. Let us not think, my dear brethren, that either we as ministers in withholding the "Truth," or the laymen, who place the minister in the position that he is compelled to withhold the truth, shall escape unscathed; that our souls will not be in jeopardy. Yea, we will bitterly regret through all eternity such a course. They have sold their souls for a mess of pottage. Ephraim is joined to his idols, let him alone.

Middletown, Ind.

IMMORTALITY OF SERVICE FOR CHRIST.

BY M. RHODES, D. D.

"Verily I say unto you, whosoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her."—This is the gracious testimony of Jesus Christ to a kindly deed done by one of his humble ones to himself. He glorifies it and makes it a gospel for the world. And this is the immortality of sincere godly service for the Master. Has our thought of merit in our doing perhaps led us to put too low an estimate on sincere service for Christ? Let us, rather be inspired by the thought that while we should not glory in our doing, Jesus does put immortal honor upon it.

Seen at its true eminence, here is one of the most beautiful scenes in the life of our Lord. Beautiful is the deed itself and as beautiful is the spirit, and purpose of her who did it. The act was alike strong and courageous. See what the woman had to face. The venture of an unbidden intrusion, the presence of men, disciples at that, with a limited sense of courtesy; not only this, but she goes right on under the fire of their reproach. In all that company she seems to have but one friend, but what a friend! Who can be alone, or really miss any one with him. Then see what she gave. It was only a box of ointment, but it was very precious, usually the gift of the wealthy, and she probably a poor woman. The occasion, the person, the spirit, the purpose, of the service, all these added to the preciousness of the offering. This bestowal of generous love was more fragrant than the costly nard itself.

We may detain the woman and gaze upon her amid all these unique surroundings; let the scene burn into the soul, "and point her out as one of the most touching spectacles in all the wide compass of history." Her heart has been arranging for that splendid service per-

haps for days, she has wondered how it should be accomplished and where, scarce dreaming maybe of the singular and fitting occasion that would offer itself. At last it is accomplished, and so done, with such choice of the subject, and with such unselfish devotion, that all the waste has been swept out of her past life, and she stands complete in him who loved her and gave himself for her. Such is grace, wondrous grace! It was on the Christ she bestowed her offering, "on the only human head that had not lost its crown."

How splendid is life, what supreme mastery comes into it, how the seemingly little thing is magnified into great strength and fruitfulness when the spirit of the Master is uppermost in it. When some are asked to show the devotion of a true offering to Christ, the answer betimes is: "I can't afford it?" In any event how faulty the reply. If this noble woman had kept the alabaster box for her own anointing, how much could she have afforded? Oh, the pitiable utterly false judgment of many counted wise, in the right use of the gifts and opportunities of life! Had the woman withheld the offering she would have been poorer by far than she was at the beginning. That expression of her devotion to Christ was the estimate of her wealth, of her womanhood. How the whole scene shames the niggardliness of much service offered to Jesus. Rich woman, we say as we look at her; that is not enough, not a rich woman, but a rich heart. She little knew the worth of her beautiful unreserved devotion, but all the more it was the interpretation of herself.

But, I hasten to the great lesson. Our deeds of sincere devotion to Christ come to be far more than we think. They often seem small at the time; it is later they count for most. All along the way, in one form and another there has been a breaking of alabaster boxes on the person of Christ. We can recall such and tell where they are buried. We have forgotten much about them, but not this and that act of devotion to Jesus. Such service is immortal. "Wherever this gospel shall be preached in the whole world," such service will be somehow mentioned. The box is gone but the fragrance abides. What a sermon this single quiet act of generous love is to all the ages. Little I fancy did the woman think, that in that single service she would speak to millions, to generation after generation. So, many of the Lord's humble devoted ones are doing. Yonder at the throne they will hear about it. What an ecstatic surprise awaits them.

I love to sit down beside some dear old Christian mother, an angel in her face, as she awaits the sunset, and hear her tell how the Lord used her here and there in her pilgrim way, and see the glow of gratitude kindle in her eyes, as she lays all at her Master's feet. That itself is the continuation of life's benedictions. Just this was the writer's privilege a short time ago. How many gifted, favored people there are who have no such experience. What more pitiful, when the shadows fall about us, when the loneliness and isolation of age comes on, to have no such experience to comfort and bless? What a thing it is, so wholly possible through grace, to make our life one accumulating fragrant beatitude.

Noble company, rich in heart and life, because to them self is gone and Jesus is all? We do not know all of them, but their names are written in heaven, and the story and influence of their self-sacrificing lives, will be "heard in the hymns of the church's remotest age."

St. Louis, Mo.

—All the strength and all the arts of men are measured by, and founded upon, their reverence for the passion and their guardianship for the purity of love.—Carlyle.

THE RELIGION OF CHRIST AS A LITERARY ASSET.

BY REV. HENRY L. GERSTMAYER.

The religion of Christ has penetrated every sphere and avenue of life. Look into the educational world, gaze into the realms of music and art, and peep into the domain of letters and see that everything is tintured with and embalmed in the principles that the Christ enunciated. See how the musician has been inspired by the tenets of Christianity! What a void in the sphere of music if we take from it the different phases it has wrought into harmony of the "Epic of Redemption!" Likewise many a gallery would be bereft of some of its choicest paintings if Christ and his religion had not come to grace and beautify this earth of ours. So literature has drawn with a free hand from the religion of Christ. Thus what a valuable asset Christianity is to the literary pilgrim.

Literature from time immemorial has drawn lavishly from the storehouse of religion. Great is her debt! Is not the production of an Aeschylus or a Sophocles filled with religious thought? Why do we use the adjective "divine" in speaking of the great work of Dante? Is it not because he has worked into his drama the prevalent religious thought of his day?

Whether it is the poem, or the drama, or the work of fiction, the religion of Christ has become a rich asset to these different forms of literature. How lost would John Milton be without the New Testament and the life of the Divine Founder of Christianity from which to draw his material! Have not two volumes come from the press lately with the titles "The Bible in Shakespeare" and "The Religion of Ruskin," which speak for themselves?

Literature has taken the beautiful legend of "The Holy Grail" and woven it into poem and romance. Lowell, in "The Vision of Sir Launfal," Tennyson, in his "King Arthur," and Richard Wagner, in "Parsifal" have used it in their works. Some one says: "The Holy Grail has ever blown spring breath on the poets' hearts." Thus without this legend of "The Middle Ages" literature would be greatly impoverished.

Dr. Henry van Dyke in his "The Poetry of Tennyson" has a chapter on "The Bible in Tennyson" and he cites over four hundred passages which the poet uses from the Bible. From beginning to end the poet shows how great is the debt he owes to the Scriptures for thought and material. "The Idylls of the King" and "In Memoriam" are full of delicate and suggestive allusions to the Bible. Browning and Tennyson were fascinated by the story of Lazarus risen from the dead and both have embalmed it in verse.

Hall Caine says, "Whatever strong situations I have in my books are not of my creation, but are taken from the Bible. 'The Deemster' is the story of the Prodigal Son; 'The Bondman' is the story of Esau and Jacob; 'The Scapegoat' is the story of Eli and his sons, but with Samuel as a little girl, and 'The Manxman' is the story of David and Uriah."

To Christ sin was detestable and of a heinous character and literary pilgrims seem to have caught the contagion and have likewise painted it in words. Nathaniel Hawthorne in all of his romances beginning with "The Scarlet Letter," Browning in "The Ring and the Book" and Tennyson in the "Idylls of the King" show the foulness, iniquity, bitterness and miserable consequences of sin. "The Vision of Sin" is another creation of Tennyson along this line.

Many people probably will hold the late Richard Watson Gilder in memory mainly by his two quatrains, beginning "If Jesus Christ is a man," when the name of Sidney Lanier is mentioned do we not at

once think of his sublime poem, "The Crystal Christ," which was placed on the front page of the OBSERVER of September 2d.

"Christ is the colossal figure of all history. To cancel him from history would be to wreck civilization, mangle literature and ruin art." Angelico upon his knees whispers his prayer while holding a Bible in his hand: "O Lord teach me to paint thy Gospel." This is what the poets, novelists and dramatists of the past twenty centuries have done. And without this Gospel to portray how impoverished would the literary world be of the past two thousand years.

The above train of thought has come to the writer by reading one of this year's best books, "English Literature in Account with Religion," by Edward Mortimer Chapman.

Marysville, Pa.

THE BEST THINGS TAKE TIME.

BY W. W. DAVIS.

"Without haste, without rest!
Bind the motto to thy breast." —Goethe.

As a people we seem to be always in a hurry: to get rich, to get married, to get an education. Fortunes made in a day often disappear as rapidly. Divorces often follow sudden marriages. Superficial education is not of much account. Rush is the word. Hip, hip, hurrah! Rush for the cars, rush for seats at the show. The best fellow foremost.

Many of our buildings show the effects of this haste. The Lincoln monument at Springfield had to be rebuilt in twenty years. The Washington monument had to be given a stronger foundation before it was raised to 500 feet. The ceilings of the Capitol at Albany began to crack before the structure was completed. Many of the tombs in our cemeteries are crumbling or out of line. The Jackson statue at New Orleans looks the worse for the wear. Builders can fool man, but not the elements. Time is the test.

"Virtue alone outbuilds the Pyramids;
Her monuments shall last when Egypt's fall."

The ancients can give us pointers about building. They made things to stay. The Pyramids, four thousand years old, will stand to the end of time. The Pantheon at Rome, two thousand, is perfect and imposing as ever. The Appian Way, three hundred years before Christ, is still solid for travel. Our western dirt roads must be thrown up every summer. St. Paul's, London, was thirty-five years in erection; St. Peter's, Rome, two hundred; Cologne cathedral, six hundred; and they all promise to endure.

So in literature. Careful work requires time. Virgil kept retouching the *Æneid* to the end of his life. Gibbon was over twenty years in writing the "Decline and Fall," besides ten years in preparation. Bancroft and Macaulay left their histories incomplete after years of toil. Parkman gave his life to his splendid narrative of France in the New World. Gray spent seven years on his poem, but of all elegies it is most familiar and musical:

"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

"Why do you work so slowly?" was asked of a great artist. "Because I am painting for eternity," was the reply. Although every gallery in Europe has its Raphaels and Murillos, yet the Sistine Madonna at Dresden, and the Immaculate Conception at the Louvre in Paris, will always be the glorious masterpiece of the Italian and the Spaniard. It is said that Da Vinci was five years in catching that marvelous expression in the portrait of Mona Lisa. Powell was five years in painting De Soto discovering the Mississippi in the

Capitol at Washington. Time seems to be a necessary factor.

When a celebrated surgeon was about to perform a difficult operation, he remarked to the students, "Let us be careful and not be in a hurry, for we have no time to lose." "How long will it take to learn the violin?" inquired a young musician of a veteran violinist. "Twelve hours a day for twenty years," was the consoling reply. The late Holman Hunt, pre-Raphaelite painter, took four years of preparation in Palestine to paint "Christ Discovered in the Temple." A singer practiced half the night on a bar of music to catch the right expression.

Every book or paper you take up seems to furnish an example of pains in intellectual performance. Prof. John Skinner, of Cambridge University, was six years in preparing Genesis for the International Commentary. George Eliot said of Romola that she began it a young woman, and finished it an old one. In a famous collection of pictures in Baltimore is Gerome's painting representing the Christians in the arena offering their last prayer. Of this impressive piece of work he says: "This picture has been upon my easel for over twenty years. I have repainted it from the beginning three times." Gibbon wrote the first chapter of the "Decline and Fall" three times before he hit upon a satisfactory style for his monumental achievement.

Speeches and sermons are not like Jonah's gourd.

"Choice word and measured phrase above the reach
Of ordinary men."

At his Alexandria theological seminary, Phillips Brooks was making careful notes that long afterwards elicited the admiration of crowded churches. Webster replied to Hayne the next day, but the grand argument was the result of a long preparation. To utter a simple Yes or No may require the life experience of a lawyer. Beecher conquered England for freedom in 1863, but for twenty-five years he had been writing and speaking against slavery.

What a world of articles have disappeared during the last hundred years, while the essays of Addison, Montaigne, Pascal, Macaulay, Lamb, are still among the classic volumes of our libraries. They were not written in a hurry. Easy writing makes hard reading. Defoe and Baxter wrote a hundred books, but only one or two that survive. Lope de Vega, the Spanish dramatist, composed 1,800 plays, but his name is only a memory of rapid achievement.

"Shrine of the mighty! can it be—
This is all remains of thee?"

Education takes time—a life-time. It begins with the child; it ends with the old man. Where Alexander asked for easy mathematics, Aristotle is said to have told his princely pupil, "There is no royal road to geometry." To a young man seeking a short course of study, the president remarked, "When God wishes to make a squash, he takes three months, but for an oak he takes a hundred years." Milton cared not how late he came into life, only so he came fit.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

Sterling, Ill.

—Adversity is another name for blessing if we can see it from the point of view of the loving heavenly Father. Experience and observation prove that prosperity is harder to endure than adversity. For one man who can stand prosperity there are a hundred that will stand adversity and will gather from it spiritual strength. "Whom the Lord loveth, he chasteneth."—Selected.

TSCHACKERT VS. RICHARD ON THE LORD'S SUPPER.

BY REV. H. E. BERKEY.

In a previous article, on "Tschackert vs. Richard on the Augsburg Confession," we showed that the charges made by Dr. Tressler and the "Lutheran World," as to there being a "wide divergence" between Richard and Tschackert in their *general* views on the Augsburg Confession, were unfounded.

We now propose to notice one specific instance, cited by the "World" correspondent, as to changes in Art. X. of the Augsburg Confession, on the Lord's Supper. We cheerfully concede that on this point of vital importance there is some "divergence" between the "Two Professors." The extent of this divergence we shall see as we go on. We shall then leave our readers to judge whether the "World" correspondent stated that difference fairly, and whether even there the divergence is so great as to warrant the extreme claims put out, in and by the "World."

The point in question is whether Melancthon's change in the form of Article X. in the Latin *Variata* of 1540 also changed the *sense*.

The "World" correspondent stated the "divergence" as follows:

"Of the Latin *Variata* of 1540, in which the wording of Article X., on the Lord's Supper, is changed so materially, Dr. Richard states, 'there is not the slightest reason to believe that Melancthon meant to present a new doctrine of the Lord's Supper (p. 227). Hence it is absolutely unhistorical to say or to intimate that Melancthon changed Article X. on account of the Sacramentarians' (p. 229)."

"How different is Tschackert's view!

"On the Supper 'he [Melancthon] let go the Lutheran theory [the German is *Konsubstantiationstheorie*] and satisfied himself with maintaining a real participation in the glorified Christ on the part of the one partaking'" (p. 290).

Now in reference to the claimed "divergence" between the "Two Professors" on this Article, let us look at a few facts, which the "World" correspondent, for reasons best known to himself, has withheld from his readers:

Immediately following Dr. Tressler's above quotation from Tschackert, on Melancthon's position on the Supper, Tschackert prints in parallel columns for comparison extracts from the Latin *Editio Princeps*, and from the Latin *Variata* of 1540 respectively. Dr. Tressler has not told his readers that, in this comparison, Tschackert (p. 292), writing of Article X. of the Latin *Variata* of 1540, *concedes* that "on account of the '*exhiberi*' [used in the changed Article] *one might also, in case of necessity, place the Lutheran view [of the Supper] upon the words of the Variata [of 1540] (our italics); but that was not the intention of the author.*" ("Man könnte allerdings wegen des '*exhiberi*' zur Not auch noch die lutherische Anschauung in die Worte der *Variata* legen; aber ihr Verfasser hat das jedenfalls nicht beabsichtigt.")

We note here, too, in passing that the same term *exhiberi* is used in the *Wittenberg Concord* (1536), written by Melancthon, and noticed by Tschackert (p. 261). In this *Concord* both Luther and Melancthon agreed to the *exhiberi*, and Tschackert tells us they were satisfied with it. But in the *Variata* of 1540—four years later—Tschackert is sure Melancthon "didn't so intend it!"

Tschackert, quoting Kolde, admits further, directly after his concession on the *Variata* noted above (p. 292), that "neither Luther nor any other Protestant raised any objection to this edition, even though [the Catholic] John Eck, at the Colloquy of Worms in 1541, called attention to the difference between the

text of this [Latin *Variata*] edition of 1540 and the *Editio Princeps*," that "Melanchthon declared at that time that he had made no change in the matter 'in der Sache,' and that this edition [Latin *Variata*] of 1540 bore such authority that it was accepted by the protestants without hesitation, as was also another edition of 1542 with still further changes. It was not until the Interim of 1548 that the *Variata* of 1540 became the symbol of a party."

Thus we have some additional facts not stated by Dr. Tressler in his "Two Professors" ("Lutheran World" July 27), but necessary to a correct understanding of their respective positions on the point now under consideration, viz., Melanchthon's view of the Lord's Supper in the Latin *Variata* of 1540. (Cf. Richard, pp. 229, 230, 247, 298-307.)

Now just what, in substance, is the difference between Tschackert and Richard on the statements of Melanchthon on the Lord's Supper?

Tschackert *concedes*, as we have seen, that, in case of necessity, the Latin *Variata* of 1540 might be understood in the same sense as Latin *Editio Princeps* of 1531 which was placed in the Book of Concord. But he denies that Melanchthon so meant it. Richard affirms that the Latin *Variata* of 1540 is to be understood in the sense of the Latin *Editio Princeps* of 1531 and that Melanchthon *did* so mean it.

We have just seen above that Tschackert quotes Melanchthon's own statement to Eck in 1541 that Melanchthon had not changed the sense. Richard (p. 247) points to the same instance.

Thus we see Richard and Melanchthon on one side and Tschackert on the other, but the latter conceding that, if necessary, Melanchthon's words, as above, on the Supper might be understood in the sense that Richard and Melanchthon say they are to be understood.

As to the question whether Melanchthon gave due consideration to his words on the Lord's Supper, hear him: "There is not a day nor a night for the last ten years that I did not meditate on the Lord's Supper." (Quoted in Schaff: "Creeds of Christendom, I., p. 261.)

This then is another of the "*widely variant*" (our italics) conclusions of Tschackert from Richard, in the judgment of the "World" writers. On such grounds as this they base their statement that Richard's "positions" are "peculiar."

"Peculiar" have they said? On what grounds? In what respect as to Melanchthon's position on the Lord's Supper?—which we must not forget is our point now at issue. Richard's view "peculiar," and Tschackert "how different!" Let us see. Is Richard the only man in all the history of the Lutheran Church who has held the view that in none of the editions of the Augsburg Confession, not excepting the Latin *Variata* of 1540, has Melanchthon changed the sense of Article X?

Suppose we turn to Richard's "Confessional History of the Lutheran Church," p. 228, and notice the last footnote. For the benefit of those who do not have Richard's work, we quote the note. It reads as follows:

"For a strong and positive vindication of Melanchthon's Lutheran soundness see 'Melanchthon the Theologian,' by Dr. H. E. Jacobs, in 'The Lutheran,' the official organ of the General Council, February 18, 1897, pp. 4, 5. Among other things Dr. Jacobs says: 'On the doctrine of the Lord's Supper there is no evidence that he ever abandoned the explanation of Luther.'"

Now is there any one reading these lines who is Lilliputian enough to imagine that in that quotation Dr. Jacobs has been misrepresented, or that the good Homer of the General Council was nodding when he

wrote that? We hope not. But if there be any such, let us turn to the "Lutheran Cyclopaedia," a work of which Dr. Jacobs was the editor-in-chief. He was therefore in a position to see that nothing from him appeared on the pages of that very useful volume but what he approved. Under the head "Lord's Supper" we read among other things: "The changes made by Melanchthon in the so-called *Variata* or 'Altered' Augsburg Confession of 1540 * * * were not intended to express a change in the convictions of the author and the teaching of the Church (our italics), but, like other changes in the same document, to set forth a more recently approved church definition. The change of *distribuantur* into *exhibantur* had been made already in the Apology, and been ratified by the *Wittenberg Concord* of 1536."

If the statement just quoted from Dr. Jacobs seems "peculiar" also, suppose we turn to the "Realencyklopädie für protestantische Theologie und Kirche," the most learned work of its kind in existence. (It does not by any means follow that its findings are always correct.) Turning to Vol. I., p. 66, we find that Melanchthon is virtually charged with having held two views of the Lord's Supper: one a *private, personal* one, his real view; the other his *public* view, as expressed in the various editions of the Augsburg Confession, including the Latin *Variata* of 1540. We quote from this work as follows:

"His [Melanchthon's private, personal] view towards the end of his life was substantially that of Calvin. Of course, in his public statements he was very guarded. That in Article X. of the Latin *Variata* of 1540, instead of 'the body and blood of Christ are truly present and are communicated to those who eat,' he inserted 'with the bread and the wine the body and blood of Christ are truly tendered those who eat' ('Corp. Ref.', 26, 357), was no change of his [public] views. Only the omission of the condemnatory [clause] makes it so appear. The change was intended primarily to exclude from the 'Invariata' the appearance of [teaching] transubstantiation. It does not exclude Luther's view. In fact the '*vescentibus*' includes manducation [on the part of] unworthy communicants. Even the opponents of Melanchthon used the *Variata*, and only during the last years of Melanchthon's life, indeed not openly until soon after his death [1560], did the doctrine of the Lord's Supper enter into the battle against Philippism. * * only then did the *Variata* begin to be questioned."

Here we see that Drs. Richard and Jacobs are not alone in holding the view they do as to Melanchthon's *Variata*. But has this quotation from the PRE³ suggested that they are possibly not in good company—that there was duplicity in Melanchthon's character? Then let us come back to the American Lutheran about whose conservatism there can be no question—the man who originated (cf., however, Jacob's "Book of Concord, I., p. 17) the most rigid rule of creedal acceptance and interpretation, so far as we know, of any Lutheran in this country or elsewhere, past or present—the founder of the General Council. (*Ibid.* II., p. 309.) Taking down his "Conservative Reformation," we find (pp. 247, 248, 252) a fitting reply to the question of duplicity suggested in the quotation from the PRE³.

"If Melanchthon consciously made a change of meaning in the Confession, it is impossible to defend him from the charge of direct falsehood. For ourselves we do not hesitate for a moment. With all the mistakes into which Melanchthon fell through his great love of peace, we regard him as above all suspicion in any point involving Christian character. If the doctrine of the *Variata* differs from that of the Confession, the change was not designed by Melanchthon. We go further and say, that to accept it as a

Canon, that the interpretation of the *Variata* is to be conditioned by a belief that Melancthon designed no changes, will involve the interpreter in no absurdity." [Yet Richard, who takes this view of it, is said to hold "peculiar positions!"] "The *Variata* can be so interpreted as to be in sufficient harmony with the Unaltered Confession, to leave Melancthon's statement credible. * * * Melancthon himself repeatedly after the appearance of the *Variata*, acknowledged the Unaltered Augsburg Confession as a statement of his own unchanged faith, as for example at the Diet of Ratisbon. In 1557, at the Colloquy at Worms, he not only acknowledged as his Creed the Unaltered Augsburg Confession, the Apology and the Smalcald Articles, but by name, and in writing, condemned the Zwinglian doctrine. But a few days before his death (1560), he said: 'I confess no other doctrine than that which Luther propounded, and in this will abide to the end of my life.' Any man who professes to accept the Altered Confession, therefore, though he rejects the Unaltered, either is dishonest, or assumes that Melancthon was, and shows himself willing to take advantage of his moral weakness."

Writing a few pages farther on (252) of the Diet of Naumberg (1561), Dr. Krauth declares further, "That there were any changes in meaning [of the various editions of the Augsburg Confession] was not even in those times of morbid jealousy pretended." (Cf. Richard, pp. 290-307; Tschackert does not treat it.)

Now having seen this agreement between Drs. Krauth, Jacobs and Richard on the question before us, we are constrained to ask, Has anybody ever known the "World" writers or anybody else to charge Dr. Jacobs or Dr. Krauth with holding a 'peculiar position' as to Melancthon's *Variata*? We venture to say, No. Yet what better agreement between scholars could one expect to find anywhere than just what we have shown between Drs. Jacobs, Krauth and Richard on the point in question? "Peculiar," isn't it? The foremost scholars in the General Council can openly and repeatedly express a proper appreciation of Melancthon, and it goes unchallenged, as it should. But when one of the foremost scholars of the General Synod does likewise, and is careful to give sources and authorities for it, his work is sought to be discredited by labeling it "peculiar." Furthermore, these asserted "peculiar positions" go practically unanswered, save by sweeping statements such as we have been considering in the "World." Counter facts from the sources in fair rebuttal are not forthcoming. "Peculiar," isn't it?

But we must beg our readers' pardon for digressing. We were saying that Richard is backed by Melancthon himself in the view that the *Variatae* throughout, including the Latin *Variata* of 1540, do not teach a different doctrine of the Lord's Supper from that of the *Editio Princeps*. We have now seen that Drs. Jacobs, Krauth and others hold this view, in common with Richard and Melancthon. This being so, let us note the situation:

If, on the one hand, we concede the claim made by the "World" writers, that because Richard and Tschackert disagree on this question (we have seen to what extent) therefore we must regard Richard's "position" as "peculiar", and Tschackert the safe guide, if we concede that claim, then we involve ourselves in the dilemma that Richard, and these scholars, Jacobs, Krauth, and others who agree with him, including Melancthon himself, either have been deliberately dishonest; have sought to mislead their readers, and are not to be trusted; or that they have been misled by the will-o'-the-wisp; that this *ignis fatuus* has blinded their eyes, and that their findings have no foundation in history.

If, on the other hand, we hold these scholars, including Melancthon himself, as worthy of credence, and capable of investigating the question at issue, then, to put the case no stronger, we must concede: That here there is room for honest difference of opinion; that Richard's position is normal, and held in common with other scholars; that the designation "peculiar" is unwarranted; and that, in view of the Tschackert concession, as noted above, the "divergence" between him and Richard is materially less than the "World" correspondent would have his readers believe.

But again we say, Read *both* sides, and draw your own conclusions.

We have yet to notice in another article, "Tschackert vs. Richard on the Formula of Concord."

Apollo, Pa.

MISUNDERSTANDING A GRACIOUS GOD.

BY L. M. ZIMMERMAN, D. D.

It is so easy to be misunderstood. And consequently there are many unkind words spoken, wrongs are committed, resulting in heartaches and estrangements of friends. Through misunderstandings hasty people are often precipitated into unseemly controversies, which are followed by gross misrepresentations and bitter quarrels. The wise man has therefore well said: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." You can never convert the erring brother by nagging him. Through love and kindness, however, you can save a multitude from sin. Look for the best in others, study the good they do, place the best construction upon their actions, and how different will they appear to the average eye! If we honestly understood the intent and meaning of others' actions and lives, we would love them better.

This same fact is true as regards our relation toward God. It is so easy to understand and misjudge our heavenly Father. And yet, to the honest student of God's word, we find where we least expect that which tells of the goodness of God. Many find in the Book of Jonah, for example, only that which affords them an occasion for ridicule. All they can see in the book, because of their prejudice and skeptical ideas, is "the whale". How unfortunate that such persons do not look farther and see God as portrayed in his true light. Hear Jonah's own words: "I know that thou art a gracious God, and merciful, slow to anger, and of great kindness." Many reading the book of Jonah never once stop to view God in the light of these words, and therefore misunderstand God.

The great difficulty often lies with ourselves and not with God, on whom, alas! many endeavor to lay their own mistakes. It is not fair to charge up to God our own mistakes. We blunder, we neglect to do our duty, we waste our opportunities and then, when the inevitable comes, we blame God. If a great epidemic breaks out in our cities, carrying away useful lives, we blame God, and yet often it is because we have failed to look after the proper plumbing, or sewerage, or failed to see that the water supply was kept both clean and equal to the demands of the people.

Thus men disease their own bodies, squander their all in riotous living, idle away precious opportunities, and when trouble comes they blame God. As with men so with God, if we but understood him better, we would love him the more, and we would serve him too.

Baltimore, Md.

—To be his sons and daughters is a dignity and blessedness before which all earthly honors and all worldly good disappear.—Charles Hodge.

Our Young Lutherans.

INTERNATIONAL SUNDAY-SCHOOL LESSON.

Fourth Quarter: Lesson III. October 16, 1910.

The Last Judgment. Matt. xxv. 31-46.

Golden Text.—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Matt. xxv. 40.

COMMENTS BY PROF. J. A. SINGMASTER, D. D.

The prophecy of the final judgment which we study to-day was uttered by Christ on the last Tuesday of his life, as he was returning from Jerusalem to Bethany. The lesson is the climax of Christ's teaching concerning the last things. It will be helpful for the teacher to read the xxivth and xxvth chapters very carefully. They speak of Christ's return, and contain the parable of the fig tree, of the wise and the reckless servants, of the ten virgins, and of the talents. All of these teach the general lesson of faithfulness and watchfulness in view of the return of our Lord and the final judgment. The truth here taught is particularly impressive, in view of the fact that it deals with matters yet to come, in which every one of us will have a part. We know not the hour, nor the particulars of the last day, but enough has been revealed to inspire us with awe, and to press upon us the necessity of preparing for its appearing.

I. The Scene Described (vs. 31-33).

The August Judge.—He who describes himself as the Son of Man, our Lord Jesus, shall be the Judge of the world. He once came in deep humility and poverty, a babe in a manger; but now he comes in great glory. Instead of being surrounded by a little band of despised disciples, he is accompanied by "all the angels," who carry out his mandates. He, who had not where to lay his head, shall sit as King of kings upon the throne of his glory. This description is, of course, figurative, but it shows the majesty, power, and exaltation of the Supreme Judge.

The Assembled Nations.—"All the nations," the entire human race, shall be gathered before him. This indicates a universal judgment of quick and dead, great and small, good and evil. None can escape it. Christ will then make a final and complete settlement with the race. The resurrection will naturally precede it. In what sense such a vast host will appear is not for us to say or to understand; but it will be easy enough for the Infinite. The picture that is painted is that of a throng before a judgment seat. This is sufficiently definite for us.

The Final Separation.—The great gathering is the prelude to a sad separation. The good and the evil shall now be parted. Friends, members of the same household, neighbors shall be separated "one from another," each going to the place for which he is fitted. The method of separating is illustrated by a shepherd scene. The shepherd stands in a narrow passage, and as the flock passes he divides it with his staff, turning some to the right, and others to the left. The two classes are significantly represented by the sheep and the goats respectively. The sheep stand for purity and gentleness; the latter for defilement and stubbornness.

II. The Righteous Rewarded (vs. 34-40).

The Reward Bestowed.—To those on his right hand, the place of favor, the Judge shall give the invitation to "come." They had heard and heeded his call on earth, and now they are called higher. Perhaps they had often been pronounced foolish, but now they are called "blessed." Their portion is now with their

heavenly Father. Their reward consists of a kingdom, prepared for them from the foundation of the world. It was long in preparing and waiting, but it will endure forever. The nature of that home is beautifully described in the book of Revelation.

The Reason Given.—The reason of the glorious destiny of the saints is to be gathered from the language used. They are to "inherit the kingdom." Having become the children of God through faith in and union with Christ, they are the heirs of God. They have not earned or deserved so rich a reward, but it comes to them by grace. It is utterly preposterous for a poor, sinful man to strive to enter heaven in virtue of good works. Nevertheless good works are the necessary fruit for a right faith and will be taken into account at the last great day. They do not justify the sinner, but they show that he loved God and his fellowmen.

The Surprise Expressed.—The righteous disclaim any knowledge of ever having personally befriended the Judge. But he tells them that in having been kind to the least of his brethren they had done it unto him. Jesus does not need our service, but his people do. The world is starving for friendly words, and looks, and deeds. God will not forget the work, and labor, and love of the unselfish and devoted. He will crown them with the richest of gifts, which they will receive as tokens of favor, and not as pay for work.

III. The Wicked Punished (vs. 41-46).

Their Awful Doom.—The wicked are cursed and banished. The day of grace is forever ended in their departure from God. They "go away" from his presence "into the eternal fire which is prepared for the devil and his angels." Notice their doom: (1) Into "fire," signifying unutterable woe, including the torment of conscience, remorse and despair; (2) "Eternal"—hopeless, irrevocable, no further probation; (3) With "the devil and his angels," the dreadful society, the father of lies, the old serpent. God did not create hell for man, but for the devil; and man is put there only because he serves the devil, and not because God desires it.

Their Fatal Omission.—The Judge states the ground of their condemnation to be sins of omission. By this it is meant to cut off the plea of the self-righteous and moral, who claim that they have done no moral wrong. Yet their sentence proves that God looks upon the state of the heart, which in their case was utterly devoid of humanity and charity. They had cared nothing for the wretchedness and suffering which they might have so easily relieved. Nothing great or impossible was asked of them. They had no sympathy or self-denial. They had lived poor, selfish lives. In starving others they had starved their souls, and now they had no part in the kingdom.

Their Great Mistake.—The world that cried for help, the widow and orphan, the asylum and hospital, the broken-hearted and oppressed, had been nothing to them. They did not recognize in these the brethren of Christ. They had intimated that they would have ministered to him had they met him, but they were indeed strangers to him. Their disenchantment was overwhelming.

The retribution of both is summed up in the last verse: "And these shall go away unto eternal punishment; but the righteous into eternal life." Notice that the same word is used to express the duration of their respective conditions.

Practical Reflections.

There will be a time of final settlement.

None can escape the judgment.

The Son of Man, who knows men, will be the Judge.

Our every-day lives will be the ground of judgment.

Our characters determine our destiny.

Every man will go to his own place.

The judgment seals our destiny forever.

Gettysburg, Pa.

YOUNG PEOPLE'S PRAYER MEETING.

Bible Study.

Topic for October 16, 1910. Your Amusements: Do They Build Up or Tear Down? Rom. xv. 1-3; Ps. xxxvi. 7-12.

BY REV. J. B. GUINEY.

I. There may be some profit in innocence; but godliness is far better. 1 Tim. iv. 8; 1 Cor. viii. 8, 9; Col. ii. 20-23; 1 Tim. vi. 6.

II. Christ had his social time. John ii. 1-12; Luke vii. 36; Luke xiv. 1.

III. The Christian life does not keep one from having true joy. Phil. iv. 4-9; Eph. v. 18, 19; Ps. xvi. 5-11.

IV. Beware of the amusements which take a grip upon one. Hag. i. 6; 1 Tim. v. 6; 2 Tim. iii. 1-4; Job xxi. 11-13; Prov. xxiii. 20, 21; Prov. xxi. 17.

V. How may we know what is harmful, that which is not of faith and that which we cannot do to the glory of God. 1 Cor. x. 31, 32; Rom. xiv. 17-23.

CHRISTIAN ENDEAVOR TOPICS.

Seed Thoughts.

Sunday, October 16th. Topic—Your Amusements: do they Build up or Tear Down? Rom. xv. 1-3; Ps. xxxvi. 7-12.

BY REV. P. A. HEILMAN.

This is a most important subject standing so near the beginning of another season's activities and pleasures. It is most vital to our well-being and our usefulness that we have correct ideas of work and play. It is equally wrong to overdo either. There is a work-suicide and a play-suicide. Both are criminal.

Pleasure's aim is to build up, not tear down. Pleasures carried too far becomes dissipation, and all dissipation saps the fountain of life. Pleasure should be a recreation from work. Those who do not work have no right to play. God meant every human being to be a worker. "Six days shalt thou labor" is both a command and an exhortation.

Does it help us or others? That should be the test. All pleasure is to be a relief from overtaxed bodies. "All work and no play makes Jack a dull boy" has a principle in it. We need recreation only that we may give better service. The first aim of every Christian is to be an acceptable servant of our Lord and Master.

Do they hinder us or others? It is not hard for us to tell the effect our amusements are having on our Christian life. Do they lessen our interest in religious things? Do they teach lessons contrary to the gospel? Do they build us up physically or spiritually? Is our example harmful to others? The conscientious answer of our own hearts to these questions will determine every kind of amusement.

Religion's duty concerning amusements. Amusements are as necessary to young people as religion itself. Their natures crave it, and it is a healthy appetite. Therefore the church ought to provide innocent recreations for the young—sociables, entertainments, concerts, and various other recreations in harmony with the Word. The social needs of our being are as peremptory as the physical.

Recreation good as prayer. So says Dr. Prince. It has its place. Duty first. No Christian would think of neglecting a Christian duty for recreation.

Dangerous amusements. The theatre, because it does violence to real life, and teaches truths contrary to the gospel, to say nothing of its indecencies. The dance, because of its undue familiarities and its exposure of health. The card-table, because of its waste of precious time and its unhallowed associations. The

cup, because of its danger to soul and body. If you would enjoy your religion with its "rivers of pleasures," avoid all these.

Bible Readings.

M., Oct. 10. Innocent amusements. 1 Tim. iv. 8.
T., Oct. 11. In the grip of amusements. 1 Cor. vi. 12.
W., Oct. 12. Can others bear it? 1 Cor. viii. 7-13.
T., Oct. 13. A death dance. 1 Cor. x. 1-7.
F., Oct. 14. A peculiar people. 2 Cor. vi. 14-18.
S., Oct. 15. True joy. Ps. xvi. 5-11.
Sun., Oct. 16. Topic—Your amusements: do they build up or tear down? Rom. xv. 1-3; Ps. xxxvi. 7-12.

LUTHER LEAGUE TOPICS.

October 16, 1910. 2 Chron. xxxvi. 14-21. Judah to the Captivity.

BY REV. H. E. CLARE.

There are three things we must note in connection with our lesson: The Sin, the Punishment, and the Return.

I. The sin was identical with that of the Ten Tribes. Judah resisted idolatry longer than they, and never yielded with that hopeless abandon with which they did, but yet it was the same sin that brought upon them the wrath of God. They "trespassed very greatly after all the abominations of the nations." God tried to restrain them as he always tries to restrain sinners. He "sent to them by his messengers, rising up early and sending, because he had compassion on his people," but they were obdurate in their sin. "They mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of Jehovah arose against his people, till there was no remedy."

II. Note the nature of the punishment. They wanted idolatry. God gave them all they wanted and more. He led them into an idolatrous land; he made them live with idolatrous people; he gave them their fill of idolatry. This is God's last resort in the way of corrective punishment, and when it does not produce moral nausea, a loathing of sin, and a resolute turning away from it, then this is also God's last measure of everlasting punishment. "He that is unrighteous, let him do unrighteousness still (or yet more); and he that is filthy, let him be made filthy still (or yet more)." The punishment was, moreover, a captivity. They were brought into bondage to their sin. A man must be either a free son of God or a slave. If he places anything above God, in the moment God ceases to become the chief object of his affections, that man becomes a slave, that is, he comes into bondage to the object of his illegitimate and idolatrous affections.

III. But Judah, with all her idolatry, had deep in her heart the conserving love of the pure worship of Jehovah, the saving affection for the positive, historic, distinctive life of the Church. It was this that saved her for so long a time from idolatry, and though now in these days of her sinful infatuation with idolatry, this love seemed to be dead or dormant, inert even if it had a spark of life, it was, nevertheless, the latent power of reversion to a former type of loyalty to Jehovah that needed only the discipline of chastisement to quicken and intensify it into an effective, dynamic power for righteousness. This is implied in the last words of our lesson—"to fulfil threescore and ten years." God foresaw the rekindling of his love and, therefore, the return of his people to Jerusalem.

Luther League Daily Bible Readings—October 10-15.

Monday: Gen. xlix. 8-12—Jacob's Blessing.
Tuesday—1 Kings xii. 1-15—Rehoboam's Folly.
Wednesday—1 Kings xxii. 41-50—Jehoshaphat's Reign.
Thursday—2 Kings xviii. 1-8—Hezekiah's Reign.
Friday—2 Kings xxii. 1-20—Josiah's Reign.
Saturday—2 Kings xxv. 1-21—The Captivity.

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FRIDAY, OCTOBER 7, 1910.

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

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VAIN REGRETS.

It is impossible for anyone who is normally constituted, mentally and morally, to go through life without regrets. There is no one of us who has not done things that ought to have been left undone, who has not, time and again, refused the guidance of his better judgment, acted against light and knowledge and disregarded the still small voice within his breast. Regrets for things like these are legitimate. We ought to be sorry for them.

Even more numerous are the regrets that arise from leaving undone the things that we ought to have done. If we are Christian men and women at all, this has been the prevailing form of our offenses against God and the right. To plan positive wrongs and willfully execute them, and to make this a practice, is to discredit our Christian profession altogether, for it is a casting-off of the authority of God. Our sins of commission are usually not so much premeditated as the result of some sudden, powerful temptation, and, if we are true disciples of Christ, they are followed by a prompt and sincere repentance. But our negative faults—our sins of omission—who can number them! "Forgive me whatever I have omitted to do kindly," was a prayer of Dr. Samuel Johnson. It is one which we would all do well to adopt for our own, for our silence when we ought to have spoken, our dolessness when there was so much to be done, our neglects of opportunity and failures to rise to the performance of duties have not been without their unhappy consequences to others as well as to ourselves. Regrets for things like these are also legitimate and one of the inevitable accompaniments of a true repentance.

But there are other regrets which are both foolish and hurtful. They are of the sort that Dr. Jowett speaks of in a recent number of the "Congregationalist" in the course of a suggestive meditation on the lament of the sisters of Bethany over the absence of Christ when their brother was in mortal illness. How often, Dr. Jowett says, I have heard this same lament when loved ones have been taken away!

"Poor laden hearts have added to their burden by their sharp regrets. 'If we had only gone South instead of North.' 'If I had taken the first illness more

seriously.' 'If I had only got her away when she began to grow tired.' 'If I had only given up that engagement.' 'If I had never gone away.' 'If we had called in the doctor earlier.' And so the poor, weeping souls moan on as if our God was dead.

"And how often I have heard the wail when some choice or enterprise has apparently failed. 'If we had only put them into a trade instead of a profession!' 'If only we had put him in a profession instead of a trade!' 'If only we had never sent him away from home!' 'If only we had taken the other alternative!' 'If only we had listened to this man's counsel instead of that man's counsel!' 'If only! If only!' Or perhaps there is some decision concerning ourselves about which we have now become uncertain when it is too late to make a change. We thought about it, we took counsel about it, we prayed about it. Then we acted, and now we think we see. 'If only I had waited another week!' 'If only I had taken the first post that offered!' 'If only I had been contented with good instead of fondly looking for better!' And so there comes a seeming 'after-wisdom.' We assume that we are 'wise after the event.' Our lamp is now burning, but it has been kindled too late, and its only use is to reveal to us our tragic and irremediable mistakes."

How many people there are who are full of regret of just this kind. They have been guilty of no wilful fault. Their mistakes, if mistakes they were, were not due to moral perversity, but to errors of judgment. Their intentions were sound and good, but they blundered—that is all.

But why permit our lives to be shadowed by regrets that arise in this way? It is only natural that we should be sorry if we failed to grasp a situation or see an opportunity. No sensible person congratulates himself upon advantages which he has forfeited, however innocently. But neither does a sensible person dwell upon them. He knows that to blame himself for fallibility of judgment is equivalent to blaming himself for being human. If we did the best we knew and followed the course that at the time seemed wisest, we did all that was required of us. If the result has been other than we wished and planned, we ought to look upon it, not as food for brooding, unhappy thought, but as something to be left behind, dropped out of mind and memory as we face the future and press on to something better.

People who are forever bemoaning their errors of judgment and indulging in vain regrets are guilty of a subtle but very real selfishness. That it is generally unconscious does not make it any the less annoying and burdensome. What can be more disagreeable than the company of persons whose conversation is always pitched in the minor key? Wretched themselves, they make others wretched too. To live with them is like being drenched in a fog. They act like certain drugs—as depressants. No one has a right to thus kill the joy of others. It is our duty to disseminate all the good cheer we can and to make those around us happy. We are most useful in the world and we honor God most when we make our lives, not dirges, but psalms of praise.

Moreover, our vain regrets for unintentional mistakes indicate a strange forgetfulness of the goodness and power of God. "Even supposing," as Dr. Jowett says, "that we have made mistakes and would dearly like to have the choice back again, that we might take the other turning, what then? Who is our God? And what is his name and character? Cannot he knit up the raveled bit of work and in his own infinitely gracious way make it whole again? With all our mistakes we may throw ourselves upon his inexhaustible goodness and say with St. Theresa, 'Undertake thou for me, O Lord.'"

PULPIT AND PEW.

It is right to magnify the office of the ministry. To honor it as of divine ordination and to receive its messages as the Thessalonians did the preaching of St. Paul, not as the word of man, but as the word of God—that is well and good. But there is a way of magnifying the ministry that is not right. It is illustrated often when there is a vacancy in a pulpit and the congregation is looking about for a pastor. In addition to a long catalogue of acceptable personal qualities, the man to be chosen must be able to fill the pews, to arouse and maintain an active interest in the membership and keep all the activities of the congregation running under strong pressure. In other words, it is assumed that the church may rightfully place the entire responsibility for success on the shoulders of the pastor. We do not mean, of course, that the members undertake to defend a proposition to that effect, but it is too often implied in their attitude and talk.

Nor is it to be denied that a large measure of responsibility does rest upon the pastor. A dull, phlegmatic leader is a great handicap to any enterprise. A man without enthusiasm himself cannot inspire enthusiasm in others. A preacher who delivers his message as though he did not care whether it was listened to or not is not likely to have many hearers. Pastoral management that is without order or system and leads nowhere will not command much of a following. A church has a right to expect that its pastor will be devoted to his work and it properly resents any indications of perfunctoriness and mere officialism in his discharge of it. It can reasonably require that his sermons be edifying, inspiring and profitable for instruction in righteousness. It can properly look to him for wise and earnest leadership in all legitimate congregational affairs.

But when it has sought and found these things, it has gotten all it is entitled to look for. Responsibility for the congregation's success rests then with the members. If the pastor is to be the leader, they must be willing and alert followers. If his preaching is to inspire, they must hear it and keep their hearts receptive to it. If his enthusiasm is to quicken the pulse of congregational life, they must spread the contagion of it. Very much to the point and greatly needed by many churches is the "Evangelical Messenger's" reminder of some of these primary conditions of congregational success:

"The minister as he takes his seat usually looks over the congregation, his glance swiftly taking in those who are present and noting the vacant places and the names of the absentees. He is cheered or discouraged as the pews are filled, and if, other things being equal, he perceives that he must that day address a number of empty benches, he can hardly be blamed if he is aware of an almost distressing depression. No slight cause should interfere with the presence of church members in their pews whenever the call to worship is heard.

"A good listener is a great help to the speaker. This is true on every occasion, both secular and sacred. Those who sit in the pews are seldom aware that the slightest discourtesy and indifference on their part is evident to the one who is addressing them. People who are extremely well-bred and polite at home, who would not think of looking about, consulting a watch, shifting from place to place and showing weariness when talking to a friend or arranging a matter of business with a customer, do not hesitate to do all these things when they are in the presence of a speaker. They appear to think that they are simply part of a mass, forgetting that the mass is composed of units, and that each unit counts for one. Every time the listener shows boredom, every time he casts a fur-

tive glance at his watch, every time he whispers to one beside him, or, taking a hymn book, turns the leaves and looks over the pages, he makes the task of the pastor greater and heavier. The pew can help the pulpit more than it fancies possible, simply by listening with respect and interest to the words spoken by the minister.

"Outside the actual church attendance, the pew helps the pulpit and directly assists the church and the cause of Christ by maintaining a measure of enthusiasm in its fashion of speech whenever the church is mentioned in conversation. On the railway train, and the ferry-boat, in neighborly intercourse, a great deal of good may be done by the men and women who invariably speak in terms of praise about the work of their church and the endeavors of the pastor. Those who speak coldly do less harm than the others who deal in faint deprecation and invidious comparisons. To say that the minister is a good pastor, but a poor preacher, or that he preaches well, but is a recluse and fails in drawing people to him socially; to yield, as too many do, to the pressure made upon them by the young people, who surely should not be permitted to have the casting vote at all times, is to make the work of a pastor inoperative. Everything should be done to give the young people their place and to build them up in power and influence; yet, as they seldom are carrying the financial end and their views are necessarily to some extent immature, it is unfair that they should be able to make a pastor unpopular. Pew and pulpit are very much in the condition of a wedded pair—one cannot get on well without the other. The pulpit alone cannot lift humanity; the pew must do its share.

"Perhaps, when all is said, the most effectual method of helping the pulpit to do its work is the constant remembrance of the minister at the throne of grace. Where the members of a congregation love the pastor and pray for him, their sympathy with his work in every phase will continually increase. They will summon to his aid and their own the mightiest force in the universe, the presence of the Holy Spirit."

—Phillips Brooks once preached a sermon from the text, "Who passing through the valley of weeping make it a well." He says there are two ways of treating sorrow. One may say, "This that I have to bear is hard, but the clouds will break and there will come better days. Compensation is in store for me. It may not be in this world, but some time it will all be made up to me." Or he may say, "I will do just what Scripture tells me to do. I will make of my valleys of weeping well-springs of joy. I will turn sadness into occasions for rejoicing." The apostle says, "In everything give thanks." Assuredly we cannot be thankful for everything, but in every experience that comes to us we may find some reason for giving thanks. When Jeremy Taylor's house had been plundered, all his worldly possessions squandered, his family turned out of doors, he congratulated himself that his enemies had left him "the sun and moon, a loving wife, many friends to pity and relieve, the providence of God, all the promises of the gospel, my religion, my hope of heaven and my charity toward my enemies." Can you see the glory of the Lord in the cloud?—The Standard.

—Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly; for this day is only ours; we are dead to yesterday, and we are not born to the morrow. He, therefore, that enjoys the present, if it be good, enjoys as much as is possible, and if only that day's trouble leans upon him, it is singular and finite.—Jeremy Taylor.

Two items are going the rounds that, as illustrations of shameless hypocrisy, would be difficult to excel. The one is a paragraph taken from the "Beverage Trade News," in which it deplores prize-fighting as "low and demoralizing, without justification in a civilized community," and then proceeds with a most saintly air to ask, "Are we a Christian people?" It then goes on to say:

"The things that are unfit, unclean, coarse, degrading, still command support, while the better things are neglected. But the clergy are busy about many matters; this possibly accounts for our defects. The great theme, 'Jesus Christ and him crucified,' has been crowded out by politics, sociology, and fads theological and others without number. The doctrine of unselfishness, or sacrifice for others, of love, of charity, has been eliminated. Instead of preaching the teaching of inspiration, of the life within expressing the presence of the Divine One, the tendency is to use outward force, law, legal restraint, and prohibition, which Jesus Christ never advocated. Thus in the twentieth century of Christian history we have prize fights, race wars, political graft, commercial greed and industrial oppression. But the preachers are on their vacation now, activities against Satan are suspended until September in many of our churches, and it is a waste of ammunition to exhort out of season. When the moving-pictures come, the congregations neglected, the flocks without shepherds will have a place to go to. I wonder does the devil ever laugh?"

The second item comes by way of the columns of the "Christian Work and Evangelist," and tells of the local fire and police boards of Denver, Col., having prohibited the Salvation Army from entering saloons to solicit and sell their literature. The order, it says, was put on the ground that "the practise is demoralizing, as the girls are thrown into temptation!" And this is the town that has been fighting Judge Lindsay's effort to save the boys and girls of the city. The work of these Salvation Army lassies has interfered too much with the business of the saloon men, and their influence has proved too potent a factor in taking men from their clutches, and hence their anxiety lest the workers fall into temptation. The two items are both so exaggerated as to be grotesque, but they make interesting reading, and are a testimony that the ministers and the Army are both making themselves more effective in the breaking-down the strongholds of evil than even they are apt to believe. As long as there is no effect from effort there will be no protest. The protest is a sign of effectiveness.

The Methodist Church of Canada, which, by the way, is not episcopally governed but is presided over by a general superintendent, recently held its quadrennial General Conference in Victoria, British Columbia. In giving an account of this convention an exchange says:

"The chief interest of the sessions was pivoted on action in regard to the proposed merger of the Methodist, Presbyterian and Congregational denominations of the dominion. The victory of the union element was decisive. By a vote of 220 to 35, the General Conference put its seal of approval on the basis of union worked out by the joint committee of the negotiating churches. The conference provided for the reference of this basis first to district conferences, and then, if it is adopted in those conferences, to the official boards of local churches. If these likewise vote for union, the annual conferences are then to take the matter up and their decision will be conclusive. In case of favorable action in this final stage, the Methodist contingent of the joint union committee is authorized to summon a special session of the General Conference to consummate the merger. The principal

speaker in favor of union on the conference floor was N. W. Rowell, the Toronto lawyer who has become so well known by his participation in the American Laymen's Missionary Movement. Justice Maclaren, also of Toronto, a former president of the International Sunday-School Association, in a somewhat non-committal address warned the conference to beware of legal complications, and by this means for a short time heightened the hopes of the small anti-union contingent. But Mr. Rowell, rising to answer him, explained with such care the precautions of the union committees against legal difficulties that the effect of the Maclaren speech was dissipated. Mr. Rowell pointed out that under Canadian practice an act of parliament, which can be easily secured to validate the union, will dispose of all danger that recalcitrants can make trouble in the courts."

Queen Alexandra, the Dowager Queen of England, clings to the honors of her former position and is extremely reluctant to fall into the relative obscurity of Queen Dowager or Queen Mother, both of which titles are said to be abhorrent to her. Her objections to that of Queen Mother cost one of the leading firms of publishers—that of Eyre & Spottiswoode—a considerable sum of money, for they have been obliged to consign to the dump heap some hundred thousand copies of the new edition of the Book of Common Prayer which they issued immediately after the death of King Edward, and in which the form of prayer for King Edward's relict was given as "For the Queen Mother." Queen Alexandra took early opportunity to signify her disapproval of the title, and had herself always described in the "Court Gazette" as "Queen Alexandra." Various institutions which she patronized were also informed they must go under the name of "Queen Alexandra's" home or institution, etc., while Eyre & Spottiswoode received a royal intimation that the Prayer Book with the Queen Mother designation was undesirable.

It is even said that she has commissioned Sir Francis Tosti, the composer of many famous songs, to write for her music of a new song which it is her desire shall become a sort of secondary national anthem. Its title is to be "God save Queen Alexandra." In this she has a quasi precedent in the act of her husband, who, while yet Prince of Wales had a song written, "God Save the Prince of Wales," to relieve the monotony of always hearing "God Save the Queen," in public functions. This song never usurped the place of the national anthem, but was rendered usually as a second selection. Queen Alexandra's action is regarded as an indication that she intends taking a conspicuous part in public life, and already she is said to have gathered around her the nucleus of a court of her own.

Whatever indiscretions the German Emperor may be guilty of, it must at least be acknowledged that he is always fairly and squarely on the side of evangelical Christianity in questions of faith. The "Bible Society Record" quotes him with reference to Bible reading as making a declaration which will help one forget the mediaevalism of his recent pronouncement on the divine right of kings, in admiration for his outspoken loyalty to the King of Kings and for the Book which God has given for our guidance. The Kaiser says:

"I like reading the Bible often, the Bible which stands on the table at my bedside and in which I have underlined the most beautiful thoughts. I cannot understand why so many people occupy themselves so little with the Word of God. Who, on reading the Gospels and other passages, is not impressed by the simple, living, proven, and attested truth? How could Christ otherwise have set his stamp upon the world?"

In all my thoughts and actions I ask myself what the Bible says about the matter. For me it is a fountain from which I draw strength and light. In the hours of uncertainty and anxiety I turn to this great source of consolation. I am confident that many of those who have fallen away from God will return in our own time to a firm belief, that many will once more feel a longing for God. It is indeed the beauty and the blessing of the Christian Church that times of strong doubt awake an especial desire for the profession of faith and a joyous enthusiasm in belief. I cannot imagine a life which is inwardly estranged from God. We must all go through hours of Gethsemane—hours in which our pride is humbled. Humility is difficult for us; we wish to be our own master."

The "Christian Work and Evangelist" tells of a dastardly bit of professional advertising done by a divorce lawyer doing business in Reno, Nevada. It appears that this lawyer sent a pamphlet written by himself, on "The Divorce Laws of the State of Nevada" to every home in Brooklyn which appears in the telephone directory, with the result that there were many explanations asked by anxious wives as to the meaning of the communication.

"It is a well recognized fact," said the pamphlet, "that the state of Nevada to-day stands out foremost and is practically the only state in the Union that has really liberal divorce laws. Generally speaking, grounds of evidence upon which one can get no relief in other states are fully sufficient here, upon the very broad principle that where there is a wrong, a grievance, or no harmony exists between the parties, they are entitled to relief by a decree of divorce." Then the booklet, after setting out all the details, stated that the fees were low, and that the author would be pleased to arrange rooms for his clients according to the prices they would instruct.

Reno had no more undesirable inhabitant in the days of the great fight than is the man who would fatten on business worked up in such a fashion! The divorce colony is a greater shame than the fight itself.

Part I. of the official census of religious bodies, just published by the federal census bureau, contains on pages 105 to 123 a body of exceedingly interesting data on the languages used in the conduct of church services in the United States. It appears that seventy-two denominations, having 15,000 congregations and 1,023,000 communicants, report that they conduct services in English only. It will be observed that these are the relatively small and sectarian church bodies. All the greater churches report worship in more than one language. Out of 196,000 congregations in these denominations, 24,000 have preaching in a foreign language, either exclusively or at certain services. In Presbyterian bodies the rate of foreign-speaking congregations to the English-speaking is 574 to 14,040. Of these 574, however, 141 are found in the Welsh Presbyterian Church, which has only six congregations whose worship is wholly in English. The bureau notes that English-speaking Presbyterian congregations average 152 members, but foreign-speaking average only 111 members. There are only four religious bodies that report no English services—Armenian, Buddhist, Greek Orthodox and Swedish Evangelical. All the German denominations use English in some places or on some occasions.

Pope Pius X has issued a decree that the age of confirmation of children in the Catholic Church shall be changed to the seventh year. Heretofore it has been the practice to confirm when eleven or twelve—largely a matter of discretion with the parish priest. The

reason assigned for the change is the greater innocence of the child at the younger period.

It seems a strange move, and one which largely takes away the real meaning of confirmation. Baptism, whether in the Roman communion or in Protestantism, inducts into Christ's church and makes the child a member of the church. Confirmation is the confirming of baptismal vows by the individual when he has come to the age at which, after instruction, he can understand their meaning and obligation. It is the "coming of age" in the church, through understanding and purpose, and to put the time arbitrarily at the seventh year for all makes the whole ceremony absurd. Even the eleventh or twelfth year may be too young.

So long as "dry" territory can be invaded at will by the liquor people by means of inter-state express shipments sent C. O. D., of course "prohibition will not prohibit." The Government is not giving it a fair chance, and the "blind tiger" is practically given governmental support. The aim of the Anti-Saloon League during the coming session of Congress is to secure the passage of a bill which will give the power to each State to apply its own statutes, whatever they are, to a package of liquor just as soon as it enters its territory. This is only fair and just. Speaker Cannon refused to permit the House to pass such a bill a year ago on the ground that it was unconstitutional. The League rightly claims that its constitutionality should be judged by the Supreme Court, and that it is the business of the congressman to pass it. Previous rulings along the same line by the Supreme Court would indicate, so the advisers of the League declare, that its constitutionality would be sustained. It is a good thing to keep the thing before the people, and before the congressmen.

An exchange tells of the very valuable work being done by the North American Civic League, which for the past two years has been active in the effort to make immigrants desiring to become citizens really desirable and intelligent additions to our body-politic. It conducts evening classes for adult aliens, gives ten-minute practical talks on matters of good citizenship, and has printed the subject matter for some of these talks in four messages, issued in Italian, English and Yiddish, under the titles, "The United States, Its People and Its Laws," "The Need of Learning English and the Advantages of an Education," "The Story of the American People" and "Abraham Lincoln, the Great Citizen." It has also translated these messages into Finnish, Russian, Polish, Lithuanian and Arabic, and is prepared to put them in type. It has also prepared four new messages, "Naturalization," "The New Homeland and Opportunities Offered in Various Sections," "Washington" and "A Primer for Aliens Desirous of Becoming Citizens."

With the first of the present month two names familiar in the world of religious journalism disappear—"The Interior" and "The Westminster." A consolidation of these two papers has been effected and the resultant is "The Continent." McCormick & Co., proprietors of "The Interior" have furnished the capital, and the editorial staff of that journal will be in responsible control of the editorial policy and business management of "The Continent," with Dr. Richard S. Holmes, former editor-in-chief of "The Westminster," co-operating as a leading editorial writer. We heartily welcome "The Continent" and bid it a God-speed in the large work it has mapped out for itself. But we regret the disappearance of "The Westminster," one of the best-edited papers that came to our exchange table.

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[Entered at Lancaster, Pa., Post-office as second-class matter.]

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Church News.

CHANGES OF ADDRESS.

Rev. W. R. Wieand, from Altoona, Pa., to Wabasso, Florida.

Rev. E. Minter from 420 S. 10th street to 211 N. W. 3d street, Richmond, Ind.

CHURCH BRIEVITIES.

St. Paul's church, Louisville, Ky., Rev. K. W. Kramer, pastor, celebrated its twentieth anniversary on September 18th.

Extensive repairs were made during the summer to the First church of Louisville, Ky., Rev. S. S. Waltz, D. D., pastor.

Rev. E. Minter has taken charge of the Second English Lutheran church in Richmond, Ind., and occupies the parsonage.

Rev. A. F. Richardson, of Grafton, W. Va., has been elected for the third time president of the Ministerial Association of the city.

The Rev. Paul Gladfelter, of the Green Hill charge, York, Pa., has resigned that pastorate to accept a call from the York Springs charge.

During the summer repairs costing \$600 have been made to the Sunday-school rooms of Trinity church, Jersey City, N. J., Rev. E. E. Neudewitz, pastor.

Rev. James M. Uber has accepted the unanimous call to the East Kishacoquillas charge, Milroy, Pa. He took charge September 1, 1910. This charge deserves a place on the honor roll for increasing the pastor's salary.

On the occasion of the 25th anniversary of Grace church, Baltimore, Md., Rev. Harry D. Newcomer, pastor, a handsome illustrated souvenir booklet was issued, containing the program of services and a full history of the church.

A former member of the board of trustees of Midland College, Atchison, Kan., Hon. A. J. Harwi, bequeathed \$15,000 to that institution to found a chair in English.

At the fall communion in Immanuel church, Norwood, Pa., on October 2d, Rev. Stanley Billheimer received five adults into membership and baptized three infants.

Rev. Harlan K. Fenner, D. D., president of the General Synod, began his thirty-fourth year on October 1st as pastor of the Second Lutheran church at Louisville, Ky.

Rev. J. W. Gentzler, pastor of St. Matthew's English Lutheran church, has been called to a larger field of labor and so resigned; resignation to take effect November 1, 1910.

Rev. Will M. Beck, superintendent of the Muhlenberg Mission, Monrovia, Africa, and Miss Christina Mezger were married by Rev. J. H. Straw, assisted by Rev. C. H. Brosius.

The King's Daughters of St. Matthew's church of Philadelphia have pledged themselves to furnish the chapel for evening service of the new Motherhouse and Training School at Baltimore, Md.

Rev. Dr. F. D. Altman, pastor of St. Paul's church, and Rev. W. H. Hilbish, pastor of South Dixon church, were elected vice-president and secretary respectively, of the Dixon, Ill., Ministerium.

Impressive memorial service was held on August 2d in Oak Hill cemetery, Washington, D. C., at the grave of the late Rev. J. G. Butler, D. D., LL.D., former pastor of Luther Place Memorial church, and editor of the "Lutheran Evangelist."

Theophilus H. Smith, an active Lutheran layman of Philadelphia, died on September 28th, aged 70 years. Mr. Smith was elected in 1877 to the board of directors of the Lutheran Publication Society and was the oldest member in continuous service on the board.

Rev. A. B. B. Van Ormer, Pd. D., was installed as pastor of Memorial church, Shippensburg, Pa., on October 2d. The charge to the congregation was delivered in the morning by Rev. M. Coover, D. D. In the evening Rev. J. B. Wolf, D. D., president of the West Pennsylvania Synod, gave the charge to the pastor and formally installed him, assisted by Rev. Dr. Coover.

At the late convention of the Nebraska Synod and the Woman's Missionary Society in Beatrice, the Trinity Lutheran church of that place, with a total membership of less than two hundred, entertained ninety-seven delegates and visitors. It was the largest attended convention ever held by those two religious bodies, but the pastor, Rev. R. M. Badger, and his devoted people, proved themselves able to meet the great demands upon their hospitality. S.

IN OTHER LUTHERAN BODIES.

St. Olaf College, Norwegian, at Northfield, Minn., opened with 378 students, the largest enrollment in the history of the college.

Bethany College at Lindsburg, Kansas, Swedish, can claim the largest attendance of any Lutheran institution. The present enrollment is 1,628 students.

Miss Alice Shade will return to the Rajamundry Mission in India this month, after being home on furlough.

The late Andrew J. Dotger, of South Orange, N. J., bequeathed \$10,000 to the German Hospital at Philadelphia.

Lightning struck the tower of Zion's church, of the Ohio Joint Synod, at Appleton, Wis., on September 16th. The damage was slight.

Rev. H. T. Stiemke has been elected to a professorship in the Concordia Seminary at Porto Alegre, Brazil, belonging to the Missouri Synod.

St. Matthew's and St. Johannes Lutheran churches of Charleston, S. C., will each receive \$2,000 by the will of the late J. C. H. Clausen.

There are eight students preparing for the ministry in the Theological Seminary in Japan, which has been established by the United Synod of the South.

Rev. H. W. Nelson, Ph. D., professor of history in the Ohio University, has been elected a member of the distinguished Authors' Club of London, Eng.

The ministerial pension fund of the United Norwegian Church now amounts to \$65,000. It is expected to reach the \$100,000 mark before the next annual meeting.

The Boards of Foreign Missions and Home Missions of the Augustana Synod have each received \$1,000 from the estate of the late August Carlson, of Madrid, Iowa.

Rev. John Allan Zundel, General Council field missionary for Minnesota, who recently returned to Pennsylvania because of illness, died at Greensburg on September 20th, in his 47th year of age.

The founder of Morris Heights, in the Bronx, New York City, who is not a Lutheran, has erected a chapel on a central lot and leased it for five years to the General Council Home Mission Board. The annual rental is \$5, with the privilege of buying at the end of the five years.

Mrs. C. Jevne, of Chicago, Ill., lately deceased, made the following bequests: \$5,000 to the Norwegian Lutheran Home at Edison, Ill.; \$3,000 to the Norwegian Old People's Home at Norwood Park, Ill.; \$2,000 to the Tabitha Hospital in Chicago, and \$500 to Homme's Orphan Home at Wittenberg, Wis.

OVER THE FIELD.

Offer of Singing Books.—Trinity Lutheran Sunday-school of Shamokin, Pa., has about 200 copies of singing books, "Uplifted Voices," which any school needing them can have for the cost of shipment by freight. Address W. E. Fischer, D. D., pastor.

Idaville, Pa.—On Sunday, September 25th, the annual Harvest Home festival was observed by the Upper Bermudian and Mt. Zion congregations, Rev. H. Bickel, pastor. The various grains, fruits and vegetables of the season were in evidence in the appropriate and suggestive decorations. The pastor's theme was "Our Seasonable Work" (text Prov. x, 5). The morning offering by the Upper Bermudian congregation was \$72. In the afternoon the Mt. Zion congregation contributed \$4, making the total of the day \$76.

Singing Books Wanted.—Cuyler English Lutheran Bible school, Chicago, is in need of singing books, and asks that any school having 100 to 150 second-hand books to donate, to remember this mission school. Address Mr. C. L. Johnston, superintendent, 1832 Cuyler avenue, Chicago, Ill.

In Need of Church Furnishings.—St. John's Lutheran mission of East McKeesport, Pa., has undertaken the erection of a house of worship. If there is any church having second-hand pews or other church furniture which they want to sell or donate to a needy mission, we would be pleased to hear from them. Address all communications to the pastor, Rev. F. J. Matter, Wilmerding, Pa.

Vacant Charge.—Rev. J. F. Sponseller pastor at Lanark, Ill., has resigned to accept a call from Fairfax, Va. This is an English Lutheran congregation, and we desire to get a pastor at once. We have a cosy little church with parsonage, etc. Pay a good salary monthly. Population of Lanark is 1400. Excellent school. One block from parsonage. About one-half of the members live in the country. Address Chas. L. Weed, Lanark, Ill.

Opening Date Changed.—Owing to the fact that President W. A. Granville, Ph. D., of Pennsylvania College, is to be inaugurated on Thursday, October 20, 1910, and in response to the requests of many who desire to attend both the inauguration and the synod, the officers of synod announce that the time of meeting has been changed from the 19th to the 20th of October. The opening service, therefore, will be held on Thursday night, October 20th, at 7.30 o'clock. Under this management brethren can participate in at least a greater part of the inauguration proceedings and at the same time be present at the opening service of synod.

CHARLES F. STECK, *President.*
JOHN C. BOWERS, *Secretary.*

Liberty, Ill.—Zion's church, an old and substantial country church with a fine record, is happy and prosperous under the leadership of the Rev. Chas. F. Shultz and wife, who have been in charge less than a year, but who have proved themselves to be finely suited to develop this work. President Hoover, of Carthage, installed the pastor on a Sunday during the past summer, and the latter goes to synod in a week or two with his full apportionment—a record which a year ago would have been considered impossible of achievement. Zion's church deserves a place on the honor roll. The present pastor was called at an advance of fifty dollars over the highest salary ever paid before.

Quincy, Ill.—The Luther Memorial church, Edward P. Schueler, pastor, had its fall communion on September 25th, with a large attendance and an offering of \$150 for benevolence. The church during the summer enjoyed a visit from Mrs. Helen C. Beegle, in the interest of the woman's work, and a few weeks ago, on a rainy Monday evening, about forty members listened to a most interesting talk on our African work by Missionary Neibel. The impression made by these representatives accounts in part for the splendid offering on apportionment at the last communion. The Luther League has been reorganized, and an early start has

been made by the various auxiliaries in their fall plans, auguring a busy and happy winter of church work.

West Manheim, Pa.—The West Manheim, Pa., charge has again raised the salary of their pastor, Rev. D. B. Lau, D. D., \$100. A new brick sexton house has been erected at St. Paul's church during synodical year; also St. Paul's church received new dress of paint. St. David's church was rearranged in its choir department and new organ placed in auditorium. These two congregations have stepped forward and adopted individual communion service. A new steam plant was installed into parsonage. Progress is evident in all the operations and work among the churches. Larger classes are attending catechetical instruction preparing to be received at fall communions. Surely the pastor appreciates the loyal and enterprising members of this pastorate.

Fifth Anniversary at Hummelstown, Pa.—Zion Lutheran church of Hummelstown, Pa., celebrated the fifth anniversary of the pastorate of Rev. D. Burd Smith on Sunday, September 25th. Zion church, which was organized 157 years ago, has had an interesting history, and many of its former pastors and members have been prominently identified with Lutheranism in Central Pennsylvania and elsewhere.

All of the anniversary services on September 25th were impressive. Special music was rendered by the choir. The pastor preached in the morning and evening, and in the afternoon addresses were delivered by Wm. H. Earnest, Robert T. Fox and Rev. R. H. Williams. An attractive "anniversary souvenir" had been prepared, giving the program of services and containing an historical sketch of the church, the present pastorate, with a fine portrait of the pastor, and information regarding the organizations and church work.

East Berne, N. Y.—During the summer months the members of St. John's church, East Berne, N. Y., Rev. C. H. Traver, D. D., pastor, had the exterior of their house of worship painted, the interior walls redecorated, and a new carpet laid on the floor. A handsome new pulpit was placed in the church as a memorial to the late Mr. Isaac Hungerford by his family.

On Wednesday evening, September 14th, the improved and beautiful sanctuary was rededicated with appropriate services, the sermon being preached by the president of the Hudson Conference, Rev. A. S. Hain. All the improvements, costing about \$1,000, had been paid for, leaving no debt on the property of the church.

This congregation, with its commendable past record of good work and its present zeal for the house and service of the Lord, under the leadership of its most efficient and devoted pastor, is in a flourishing condition and has a future full of promise. A. S. H.

Bunker Hill, Kan.—On September 25th, at the close of a harvest home service, the pastor, Rev. J. Kuhn, asked the congregation to wipe out its indebtedness to the Board of Church Extension. The amount of the debt, running for about thirty years, was \$400. The board offered to donate \$150, providing the church would pay the balance by January 1,

1911. Subscriptions were taken at once and the sum is now provided for. This church will be reported at synod "free from debt" for the first time in its history. The Christian Endeavor Society became so large that a Junior Christian Endeavor was a necessity. This was recently organized with thirty-four members. The pastor's wife is the superintendent. The older society has an enrollment of over 50, and is quite active and earnest. The apportionment is paid in full.

Mansfield, Ohio.—The annual meeting of the congregation of the First Lutheran church, Rev. S. P. Long, D. D., pastor, held on September 29th, was the best congregation ever held. The annual report showed a good state of finances. Pastor's salary paid and synodical apportionment paid in full, with an excess of \$75, which, with special pledge for ministerial education, made \$100. The work accomplished during the year along all lines of church work was very gratifying. After election of officers, upon request, the pastor retired from the congregation, when a resolution increasing the salary of the pastor \$200 per year was enthusiastically and unanimously adopted. Although the pastor had frequently requested that there should be no increase in his salary, yet it was done as a matter of justice and as a recognition of services rendered by the pastor to the congregation. C.

Church Mortgage Burned.—On Sunday morning, September 25th, the Lutheran congregation at Bellefonte, Pa., liquidated a debt that has been hanging over them for many years. By way of introduction to the regular service the handsome new altar, the gift of the pastor, Rev. Fred W. Barry, and friend in memory of his deceased brother, Eugene Bliss Barry, was dedicated by the pastor. He also announced the following gifts to the church: A new hymn board by the Luther League, a new electric chandelier by J. H. Potter and Frank Crawford, and new altar vestments by Miss Lottie Robb. This was followed by a sermon by Rev. Chas. T. Atkins, D. D., president of Susquehanna University, after which he burned the mortgage for \$2,000 which he had held against the church for ten years. While they watched the mortgage go up in smoke the pastor, surrounded by the church council and congregation, joined in singing "Praise God from Whom All Blessings Flow." This puts the congregation out of debt, and the members all feel grateful to Pastor Barry for his splendid service among them during the past two years.

C. T. A.

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HONOR ROLL.

Churches that Have Increased Pastor's Salary.

- 301. Lutheran church, New Berlin, Pa.
- 302. Rebersburg, Pa., Pastorate.
- 303. Woodsboro charge, Woodsboro, Md
- 304. Trinity church, Pasadena, Calif.
- 305. Zion church, Buffalo, N. Y.
- 306. St. James church, Westboro, Mo.
- 307. E. Kishacoquillar charge, Milroy, Pa.
- 308. Salem charge, Westminster, Md.
- 309. Davidsville charge, Davidsville, Pa.
- 310. West Manheim charge, Pa.
- 311. Zion's church, Liberty, Ill.
- 312. ———?

Davidsville, Pa.—The Davidsville pastorate is moving along with its old-time zeal and devotion. When the pastor returned from his vacation on September 25th, they greeted him with the encouraging news that the salary was raised another hundred dollars. This makes the second increase, a total of \$300, in the short pastorate of two years. All the congregations are in a splendid flourishing condition. The increase in the pastor's salary came unsolicited. This speaks volumes in testimony of the zeal and devotion of the charge.

Berwick, Pa.—Holy Trinity mission, Rev. C. R. Botsford, pastor, celebrated the annual Harvest festival Sunday, September 25th. It was a great day. The Sunday-school had its record attendance with 309. The decorations of jarred goods, fruit, vegetables, dry goods and groceries, surpassed anything of the kind yet attempted. It required five large barrels and one packing case to ship the decorations to Loysville Orphan Home, and one barrel to send some good things for the larder of the new Deaconess Motherhouse. While Trinity mission is struggling with a good-sized debt, she feels that she cannot afford to neglect the apportionment and other objects of benevolence. She is carrying an interest-bearing debt of \$3,345, and a non-interest-bearing debt of \$2,600. This makes a total of nearly \$6,000. But when one thinks it was nearly \$10,000 four years ago the difference is appreciable. The mission has paid \$3,655 on principal debt since July 1, 1906.

Tabitha Home.—This week, at the Nebraska Synod at Beatrice, Neb., Rev. M. Koolen, superintendent of Tabitha Home, and Rev. J. F. Krueger, treasurer of the same, made stirring appeals in behalf of the Home. The crisis is here: help must come soon or this splendid institution will be lost to our Church. If it is saved, it will prove a great blessing and return in valuable services many times its cost. If lost to us, it will be the greatest blow our Church has received in the Middle West. If the stirring words of these brethren could reach every member of the Church, they certainly would bring a generous response. The Home came to us providentially. It was handed over to us in good faith by its former managers; it was likewise received in the same spirit. The financial mistakes that followed were not made intentionally. The case is like the pilgrim in Bunyan's "Pilgrim's Progress," who ran well for a time, and then unwittingly fell into the Slough of Despond. The struggle is to get out on the opposite side that leads to success. To the mistakes of the past let

not the Church add the greater mistake of withholding its help.

We have the right man at the head. By his unceasing efforts, by his prayers and heroic faith, he will do all that can be done to bring this Home out of the miry clay and set it upon a rock. Now, brethren, send in your contributions to Rev. J. F. Krueger or M. Koolen, Tabitha Home, Lincoln, Neb. Already there are aged and orphans who rise up to call us blessed. Let the good go on.
York, Neb. R. A. WHITE.

Missionary Festival at Arenzville, Ill.—Sunday, September 18th, will long be remembered by our Lutheran families of the old St. Peter's church at Arenzville, Ill. The Wartburg Synod had been meeting with the congregation the preceding week and had planned to close its sessions on Sunday, the 18th, with the holy communion service. The pastor, Rev. E. Schmidt, and his church council decided to combine the congregation's annual missionary festival with these services, and thus take advantage of the presence of synodical brethren. The audiences at all three of the services of the day were very large.

The morning services were entirely in the German tongue. Rev. J. Muegge, of Holland, Iowa, conducted the preparatory services, and Rev. B. Garten, of Chester, Ill., preached the communion sermon. After the sermon the synodical pastors and delegates partook of the Lord's Supper. The afternoon was devoted to Foreign Missions and the speakers were again greeted by a large audience of interested worshippers. Pastor Wagner, of Brussels, Ill., preached a very acceptable sermon on Foreign Missions, in the German language, and was then followed by Pastor Ortlepp, of Greenville, Ohio. Dr. Ortlepp spoke in English, and reminded his hearers most earnestly of our obligation, as stewards entrusted of God, to carry—or send—the blessed gospel that has become the savor of our land, to the benighted in heathen lands.

The evening hour was set aside for a Home Mission service, and was announced to be entirely in the English tongue. For a third time during the day Pastor and Mrs. Schmidt had their hearts cheered by their devoted people. Not only did they themselves come from many miles around, but they brought their neighbors and friends with them, and the church was again filled with an inspiring audience.

The liturgical service was conducted by Pastor Sorensen, of Meredosia, Ill. The Home Mission sermon was preached by the writer, and the closing services were conducted by Pastor Schultz, of Steelville, Ill., who, in the name of the president of synod, conveyed to the congregation the synod's sense of gratitude for the unique and most excellent way in which it had been welcomed and entertained. Thus closed a most gratifying convention of synod and a very helpful missionary festival.

It was understood beforehand that the offerings of the congregation throughout the entire day would be devoted to benevolent purposes and be credited on the congregation's synodical apportionment for the new synodical year just begun. Some of the devoted members of the congregation evidently appreciated and welcomed the opportunity thus given to express their gratitude for bless-

ings of health, family and property, for the council announced at the close of the evening service that \$44 had been contributed at that service alone, and that the offerings of the day amounted to \$140. Pastor Schmidt was justly happy over the announcement. It was the largest missionary festival offering ever laid on the altar by his people since he became their pastor.

S. J. McDOWELL.

The Beardstown Mission Festival.—A very brief pastorate, with an intelligent, liberal laity, is sufficient to bring to a blessed realization what the Spirit of God tried to express when he assured men that "God loveth a cheerful giver."

It was inexpressible joy of this kind that reached its climax in our General Synod Lutheran church of Beardstown, Ill., when the synodical year was closed with an annual missionary festival on Sunday, September 18th. It was a benediction to be in the parsonage; a great privilege to be counted a part of the honored pastor's happy family on this occasion.

The weather proved ideal for church attendance. The decorating committee had such an abundance of flowers, fruits and grain placed at its disposal by the ladies, the business men and the farmers of the congregation, and had arranged all so artistically, that the worshiper was greeted with an array of the fruits of the season that carried an impressive sermon to the mind through the eye.

At the morning worship the Rev. Robert Neumann, of Burlington, Iowa, preached a missionary sermon in the German language, clothed in the choicest German diction, and marshaled in that clear style for which Pastor Neumann has become known in the Middle-West.

The afternoon was given over to the Sunday-school, which presented an inspiring audience for a Home Mission appeal in the English tongue. The large adult class of ladies under the care of Mr. John Listman, of the church council; the half-a-hundred men under the guidance of the pastor, Rev. P. C. Croll, gave the audience the appearance of the "completed family" being present.

At the evening hour Rev. Neumann again preached to a large audience and set forth some of the distinctive doctrines and features of the Lutheran Church, together with their merits as found in actual practice.

It was known to the congregation that the offerings of the day were to be for benevolence. At the morning service it was announced that about \$129 were still needed to complete the apportionment for the year, and the congregation was asked to keep this goal in mind throughout the day. At the close of the evening service Pastor Croll was informed by his council that \$194 had been laid upon the altar during the day.

The record the Beardstown congregation is making for itself is of more than passing interest in the Middle-West for several reasons:

In the first place it is one of the German congregations that has been judiciously caring for its young people for the past fifteen years, even at the risk of being misunderstood and of being accused of disloyalty to the "mother tongue." Not a single service is any longer held in German, except the Sunday morning sermon and an occa-

sional funeral sermon; all the other services are conducted in the English language. The results of this wise policy are that this congregation is one of the few of our German General Synod congregations in the Middle-West that has grown in strength, while many others have been gradually weakening and declining.

In the second place, our German people are not infrequently accused of being "very close" and "niggardly" in the matter of supporting the church and her various causes of benevolence. The Beardstown congregation has effectually demonstrated that when our German people are properly informed of the work their church is accomplishing, and of the need of a liberal support, there are few people more open-hearted to all the benevolent interests of their church.

The full apportionment of this congregation has now come to be \$507 a year. It is sending its pastor and lay delegate to synod this week with \$543 for benevolence, or an excess of \$36. Its actual gifts for various benevolences during the year reached the total of about \$618. Of this amount the Woman's Home and Foreign Missionary Society contributed almost \$50, the Sunday-school \$233, and the Ladies' Aid Society, the Men's Bible Class, the Luther League and the congregation the balance.

In return for all this the God of Heaven has fully verified his promise to honor them that honor him, and has given the congregation great peace, joy and happiness throughout this year of unusual prosperity. S. J. McDOWELL.

Christian and Missionary Alliance Convention.—Beulah Park, a short distance from Cleveland, was again the rallying place of Christian people during the latter half of August. It certainly is an ideal spot for a gathering of that kind. Lake Erie is close; and at the going down of the sun we had thoughts of what the world beyond may be, as looking over the expanse of water we observed the beautiful receding colors.

Missionaries from different parts of the world were there in earnestness of spirit to tell of their work done where no others are laboring, much of it prosecuted under great hardships. One missionary from Jerusalem gave interesting information in regard to that city and its missions. Rev. Dr. Simpson spoke one evening of his visits to different cities in South America, where he saw much that was pleasing to the eye in the way of architecture, fine climate, etc., but the degradation of the people is appalling. Family life not pure in any sense of the word. His sympathy went out to little children who are obliged to witness so much that is debasing.

We were touched at the mothers' meeting one morning, to see what depth of feeling was shown, when one mother after another spoke of unconverted sons far from home. One on the Pacific Coast, one in Arizona, others at other places. "Pray for my son," the leader exclaimed, "and I will pray for yours." Then upon their knees they lifted up their voices to the One in whose care are all lives.

Frequently a grand volume of music ascended in the Tabernacle, under the leadership of Mr. Boyce. He and his daughter sang fine selections together.

The amount subscribed the second Sunday, the last day of the convention, which was "the great day of the feast," was \$12,000.

Fine plans are laid to make accommodations better at Beulah Park. The hotel, cottages, and tents were occupied by people who came from different states to learn of the progress of the work they are interested in in preparation for the "Coming King." Truly it was a privilege to be there.

REBECCA A. SCHEURER.

Cleveland, Ohio.

GLEANINGS FROM EXCHANGES.

German at Home.

General Synod.—St. Peter's Lutheran congregation at Berlin, Ontario, gave its pastor, Rev. F. L. Oberlander, on his return from Europe, on the evening of September 22d, a public reception in the church, which proved to be a very pleasant and in every way agreeable affair. The reception took the form of regular church services. The large audience room was filled with people, glad to welcome their beloved pastor back again. A number of addresses of welcome were made by different members of the church and Lutheran pastors present, and everybody seemed to be pleased. That Pastor Oberlander felt grateful and much encouraged by these tokens of good-will goes without saying. The congregation also expressed its appreciation of the services rendered it during the summer months by Rev. W. Rosenstengel, of Carthage, Ill. Rev. S. A. Bahnsen, of Lodge Pole, Neb., and Miss Ida Christine Carstens, of Bredstedt, Germany, were united in the holy bonds of matrimony by Rev. G. H. Michelman, Grand Island, Neb., September 21st. The young couple was agreeably surprised upon entering the parsonage and finding it nicely furnished. Mission services were held at Emerald, Neb., and at Falls City, Neb. At the former place, Rev. I. Duehrkopp, pastor, the collection amounted to \$138, and at the latter place, Rev. J. Goemmel, pastor, to \$100.

General Council.—Rev. Geo. v. Bosse, of St. Paul's German Lutheran church in Philadelphia, returned a few weeks ago from a trip to Germany. Trinity Lutheran church in Tioga surprised its pastor the other day in an agreeable manner, reminding him of his thirty years' services among them. St. John's congregation at Phoenixville surprised its pastor on his return from vacation by an increase of \$300 salary. He receives now \$1,500.

Iowa Synod.—The dedication of their new college at Eureka, S. Dakota, took place September 11th. The building costs \$26,000, and the money is nearly all provided for. Two professors seem to do the work for the present, C. Taubert, as director, and F. Schaefer. The school opened with thirty students. The "Kirchenblatt" of September 24th gives an account of a Lutheran Hospice in Minneapolis, which seems to do a good work, especially in caring for many Lutheran working girls who come from the country to the city. It says that there are 6,000 girls who work in the city, but whose parents do not live there. The following installations took place: Rev. J. Koepfel, near Gaylord, Kans.; Rev. H.

Kovar, near Donald, Mich.; Rev. W. Fleischmann, in Atkinson, Neb.; Rev. J. G. Bunge, in Wauzeka, Wis.

Joint Synod of Ohio.—Forty men students registered this fall in the University at Columbus, O. Rev. H. Dageforde, at Flanigan, Ill., celebrated some time ago his thirty-fifth anniversary as pastor of his congregation. For a fifth professorship in the Seminary at Columbus the following persons were nominated: Rev. R. C. H. Lenski, Rev. W. D. Ahl and C. C. Hein. Rev. H. Sievers was installed in Wheatland, Wyo. Rev. Martin Pilz, of Galena, Ill., a member of the Wartburg Synod, applied for admission into the Ohio Joint Synod. Rev. H. J. Albrecht, of the Kansas district, has announced his withdrawal from the synod.

Synodical Conference.—This body, including the Synods of Missouri, Wisconsin, Minnesota, the district synods of Michigan and Nebraska, the English district of the Missouri Synod and the Slovak Synod, held its biennial meeting in Seward, Neb., from August 17th to 22d. Most of the time was devoted to a discussion of their mission work among the negroes. This work was begun in the year 1877. They serve negro congregations at thirty-two different places and report a baptized membership of 2,067 souls and 858 communicants. It is almost surprising that such a representative body should devote nearly all of its time to this one cause. The conference was petitioned to prepare new pericopes, two sets from the gospels, one from the epistles and one from the Old Testament.

German Abroad.

"Der Lutherische Bund" held its annual meeting in Neudettelsau, Bavaria, August 16th and 17th. It will be remembered that the "Bund" consists of those members of the "Lutherische Konferenz" who, a year or two ago, protested against the reception as members into the Konferenz of Lutheran pastors belonging to the Prussian Union. This was, as far as we can recollect, the nervus rerum of the trouble and cause of separation. There was at that time a great deal of talk about this whole matter among Lutherans in America. From a brief report of this meeting we gather the following: Dr. Stier, of Breslau, lectured on the intimate connection between the church and the confessions. It was stated that a development of the Lutheran confessions was desirable in order to secure the continuity of the Lutheran Church and faith. Pastor Eichhorn reported on the condition of the church in Bavaria. Pastor Gussmann spoke of church matters in Wuerttemberg. Professor Amelung had something to say about school matters in Saxony and Kirchenrat Fröbus spoke about the struggle of the Lutheran Church in Prussia. The question as to the position of the "Bund" to the "Konferenz" is to be decided at the next meeting. W. R.

Carthage, Ill.

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CHURCH NEWS.

Middletown, Md.—Rev. Wm. E. Brown, who resigned the pastorate of the Lutheran church to accept a call to the Church of the Reformation in Baltimore, held final services on September 25th. At the regular morning service, the holy communion was administered, and the audience chamber of the large edifice was crowded to overflowing, at least 700 persons being in attendance. The communion was the largest in the history of the church—495 persons partaking of the sacrament.

Previous to administering the communion, Rev. Brown read the following statistics of his three years and five months' pastorate here: Members received into the church, 154; baptisms, 132; weddings, 23; funerals, 60; amount contributed for benevolence, \$3,500 for the three and a half years.

When Rev. Brown came to Middletown, in May, 1907, he assumed a church debt of \$2,015 and with the parsonage improvements then made and interest on the debt it was \$2,800. During his first year's pastorate, at a congregational meeting, all notes were burned in the presence of the large audience, and a balance of \$500 was left in the treasury. With this surplus the sexton's property was improved.

At night the audience chamber of the church was again crowded, when a special service of music was rendered at Rev. Brown's request.

The Inauguration.—The inauguration of President William Anthony Granville will be celebrated with imposing ceremonies, Thursday, October 20th, at 10 a. m. An effort has been made to reach by invitation every living person who has been a student of "Gettysburg." The record of addresses of these persons, numbering several thousand, is necessarily incomplete, and if any one fails to receive his card he will know that it is due to an incorrect address, and not the inattention of the committee.

The order of exercises is as follows: Wednesday at 8 p. m., concert by students' glee and mandolin clubs, assisted by the Harrisburg orchestra.

Thursday at 10 a. m., academic procession and exercises of induction. The board of trustees, the faculties of the College and Seminary, the visiting delegates, students in the order of their classes, alumni and ex-students will assemble at Recitation hall before 10 o'clock, as the procession will move promptly at that hour. The faculty and board of trustees will use the president's office and adjoining class room as their robing room. The delegates will use the trustees' room. At 1 o'clock a collation will be served in Examination Hall, to which the board of trustees, the faculties of the College and Seminary, the honorable delegates, alumni and ex-students, and the presidents of the student classes are invited. These persons should enter their names at the bureau of registration and receive their cards of admission to the collation. Dr. George D. Stahley will have charge of the registration, and it will be of the greatest assistance to the committee in charge of the collation if all alumni and ex-students who intend to be present will drop a card to Dr. Stahley. The registration

will be conducted Wednesday afternoon and evening in the writing-room of the Eagle Hotel, and Thursday morning in the president's office in Recitation Hall. COMMITTEE.

Seventieth Anniversary at Belleville, Pa.—One of the important events in the history of St. John's Lutheran church of Belleville, Pa., Rev. C. S. Bottiger, pastor, was the seventieth anniversary of its Sabbath-school. Interesting and inspiring exercises appropriate to the occasion were held on Sunday morning, September 25th. Observing the incompleteness of the early records of the Sabbath-school and church, and realizing that in a very few years it will be utterly impossible to collect a complete history; highly appreciating also the noble efforts of their departed Sabbath-school workers, the administration put forth a special effort to render an appropriate service, to collect through research and inquiry the past history of the church and Sabbath-school, and to place in the church, as a fitting memorial to their departed ones, a beautiful window. The church auditorium was tastefully decorated for the occasion. The attendance was large. The program was interesting, inspiring and impressive; consisting of solos, quartettes, anthems, recitations, addresses, reminiscence talks, and an almost complete history of the church and Sabbath-school to the present time, compiled and read by Chas. A. Lantz. The work is a valuable one, and inclosed in the window sill, under lock and key, will be preserved for the future generations. With it will be kept a list of the contributors to the memorial and a record of the deceased members of the school, to which will be added, as they are called to their reward, the name of those associated with the Sabbath-school. The memorial window, of beautiful design, with life-size figure, will stand as a fitting tribute of respect to those who have passed into the great beyond. The memorial contribution, received without solicitation, amounted to about \$125, including that received from ex-pupils and teachers in distant places who sent many fond greetings. The day was a memorable one and will go down in history as one of great rejoicing for the people of St. John's.

Silver Anniversary Celebration.—The twenty-fifth anniversary of Grace Lutheran church, Baltimore, Md., was celebrated by special services held September 25th to October 2d, when the holy communion was administered. The church was elaborately decorated, and the vested choir rendered excellent music at the opening services on Sunday. The large attendance both morning and evening that crowded the church and the liberal thank-offering manifested the deep interest of the members and friends of the congregation. The sermon in the morning was preached by Rev. W. S. Freas, D. D., and in the evening by Rev. O. C. Roth, D. D., of Chambersburg, Pa., former pastors of the church. Both discourses were scholarly and appropriate. Tuesday evening was woman's night, and an address on "The Influence in the Work of the Church" was delivered by Rev. L. B. Wolf, D. D. Men's night was observed on Wednesday evening, with short addresses by Mr. Calvin F. Stein, Carl M. Distler, Esq., Mr. Chas. L. Keedy. On Thursday evening there was a reception



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DUPLEX—RICHMOND, VA.

to the congregation and friends, when greetings were received from local pastors. Services preparatory to the communion were held on Friday evening.

Grace church was organized September 13th, 1885, with 41 members. The first active work which culminated in the organization was begun July 1st by Rev. H. H. Weber, who had just graduated from the Gettysburg Theological Seminary, and subsequently he became the first pastor. The present church building was purchased and occupied in March, 1887, and was dedicated in June, after extensive repairs and improvements. The congregation became self-sustaining in 1888. Rev. H. H. Weber resigned in 1889 to accept the office of the general secretary of the Board of Church Extension. Rev. O. C. Roth was unanimously elected pastor and successfully served the congregation until 1899, when he accepted a call to Altoona, Pa. During this pastorate a pipe organ was installed, a mortgage of \$3,000 was paid, the church renovated, a house in the rear was purchased for Sunday-school purposes and the present parsonage was bought and repaired. Dr. Roth was succeeded by Rev. W. S. Freas, D. D., who continued the active pastorate for six years, when he resigned in 1905 to become superintendent of instruction in the Deaconess Motherhouse. Meantime the Sunday-school rooms were remodeled and rebuilt and an adjoining house purchased.

The present pastor, Rev. Harry D. Newcomer, was called from Silver Run, Md. He took charge May 1, 1905, and was installed May 29th. Fire visited the church in 1908, which destroyed the lecture room and damaged the auditorium. The building was completed, renovated and refurnished at a cost of \$4,500, and rededicated September 13th. Continued progress along all lines of church work has marked the present pastorate, and the future is bright with promise of even greater success.

During the twenty-five years Grace church gave five sons to the gospel ministry, contributed \$33,689.60 for benevolence and \$161,333.11 for local purposes. The present communicant membership is 575.

Monthly life insurance checks to supply money after your death, for food, clothing, rent and education for those whom you now support, is The Prudential's very newest idea of life insurance. It is a good plan. Send to The Prudential Insurance Co., Dept. 74, Newark, N. J., for particulars.

CONVENTION OF NEBRASKA SYNOD.

The Synod of Nebraska held its annual convention this year at Beatrice, Rev. R. M. Badger, pastor, September 21st to 25th. The retiring president, Rev. L. Groh, D. D., preached a very characteristic synodical sermon the first evening of the convention. He has the faculty of saying unexpected things in a highly edifying and pleasing manner. The newly-elected officers are: President, Rev. J. E. Hummon; secretary, Rev. R. M. Badger; statistical secretary, Rev. C. J. Ringer; treasurer, Joseph H. Miller, M. D.; and historian, Rev. M. S. Melick.

As this was the first convention of this synod that the writer attended as one of its members, the whole proceedings were of great interest to him. He endeavored to learn, from the transactions of synod, the field, the work, and the manner in which it is done.

The reports of the different committees showed that the field is vaster than can be described, and that by far the greater portion of it is of the pure missionary character. Most of the pastors have memberships under one hundred in number and have to largely depend upon growth in proportion for their increase in membership. But that increase in population is constantly manifesting itself, and thus augments the strength of the church. The new points that should be cared for are numerous, but only comparatively few of them can be occupied. Men and means are lacking.

The synod showed its interest in its mission work through the liberal provision it made for new points. It made an entire apportionment of two dollars per communicant member, besides arranging for large amounts for several special objects. Among the latter are the Tabitha Home at Lincoln, the South Omaha Mission, and the College and Seminary at Atchison, Kansas.

Synod shows its practical interest in ministerial education by rendering aid to four candidates for the ministry while pursuing their studies at the theological seminary. It realizes the fact that many of its men for the field must be found right on the field.

An interesting feature at this convention was the services commemorative of the beginning of Lutheran work in Nebraska over a half a century ago. In 1858 the Allegheny Synod commissioned Rev. H. W. Kuhns, D. D., as missionary to Nebraska. He at once went to his great field and commenced work at Omaha and adjacent places. His son, Rev. Luther M. Kuhns, general secretary of the Luther League of America, with headquarters at Omaha, gave a graphic account of the work done by his father, and the wonderful results that came therefrom. Rev. M. L. Melick gave an account of the work from the organization of synod in 1871 up to date; and Rev. R. A. White spoke on the prospects of synod for the future. It was an inspiring service throughout. The presence of Rev. J. F. Kuhlman, a co-worker with Rev. Dr. Kuhns, and the first president, and one of the founders of the Synod of Nebraska, added much to the interest of the occasion. He told many things of the early work that were unknown to the members of to-day.

The personnel and the spirit of the

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NO matter how good the ingredients or how careful the baking, once expose soda crackers to the slightest dampness of air and they lose their taste and much of their food value.

That's why bulk crackers kept in barrels, boxes and cans get tasteless and tough and hard to swallow. They absorb moisture, and they also gather dust, germs and store odors. What a pity that this most nutritious of flour foods is so contaminated!

But there is a soda cracker too good, too perfect to be thus treated! After baking, Uneeda Biscuit are immediately placed in dust tight, moisture proof packages which preserve their crispness, flavor and nourishment.

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synod impress one very favorably. There were no manifestations of "rings," or of an effort to run things on the part of a few; or of placing the same persons on the leading committees. They were brethren together, giving all a like opportunity to work for the Master.

What impresses one is the intelligence and capability of the ministers preaching to many of the small congregations. Men who for the sake of establishing the Church will serve, for years, a few people at a small salary, when they could readily secure influential fields, manifest a spirit of devotion toward the spreading of the Church that commands the admiration of all who admire the heroic, and the self-sacrificing spirit, in man for others.

Rev. Luther P. Ludden, D. D., Rev. E. E. Neibel, returned missionary from Africa, and Rev. M. F. Troxell, D. D., ably presented the Home and Foreign Missionary and the Educational objects.

The clerical delegates to the convention of General Synod at Washington, D.

C., next June, are: Revs. L. J. Powell, C. J. Ringer, L. Groh, D. D., F. R. Shirck and H. A. Wolfe. Lay delegates are: E. A. Van Fleet, Omaha; Jos. H. Miller, M. D., Surprise; B. Mellott, Auburn; W. H. Hogrefe, Stella, and L. J. Saylor, Rising City.

On Sunday evening, C. J. Callier, a student from the Wittenberg Theological Seminary, was ordained into the ministry. Rev. L. P. Ludden, D. D., preached the ordination sermon. Rev. Callier has charge of the Oshkosh pastorate.

The older members of synod are unanimous in declaring that this convention of the Nebraska synod was one of the best and most pleasant in its history. The pastor, Rev. R. M. Badger, and his people made all feel highly welcomed. The next convention will be held in Kountze Memorial church, Omaha, Rev. J. E. Hummon, pastor.

G. W. SNYDER.

The Canada Synod has opened a book store in Berlin, Ontario. It is in charge of Rev. J. Langholz.

The Family

THE BOUNDARY INVISIBLE.

BY ELIZABETH STUART PHELPS WARD.

Beautiful world from which I part,
Holding the summer in my heart!
Thou hast been my friend
To the shining end.
In the wide arms of space,
Star, sun, or any place,
What can I gain or miss,
As sweet as this?

Breath of wet moss, brown buds and
wasting snow,
Oh, thrill me once again before I go!
Too subtle April stirring in the veins;
The maple-light that fires October rains;
Half temptress, guardian half, a solemn
moon,
Watched by two, silent, on a night in
June;
—Fairer than ye, what things may be
or are,
In those strange lands where I must
travel far?

Beautiful world for which I start,
Hiding the tremor in my heart!
When my last sun shall dim and dip,
Behind the long hill's sombre slope,
—Strong be the paeon on my lip,
And, singing to the darkness, tell,
That she who never passing well
Did grasp the hearty hand of hope,
Gave back to God her failing breath,
With trust of Him, and joy of death.
—Atlantic.

HER FIRST CHILDREN'S DAY.

BY HARRET LUMMIS SMITH.

"The little girl has brought the sewing, Miss Durand," said the maid.

Miss Durand slowly lowered her book. Her expression was that of a sleep-walker, suddenly aroused. It seemed to take her a moment to realize her surroundings.

"Well, Eliza, you paid her, I suppose?"

"Yes, miss. Was there anything you wanted to see her about?"

Miss Durand's forehead contracted slightly. She did not enjoy these unnecessary questions. "Certainly not, Eliza, if the work is satisfactory."

"I thought as much, miss." Eliza's tone was apologetic. "But the child was so bound that she wanted to see you, and that nobody else would do, that I thought it best to speak to you."

Miss Durand reflected. Vaguely the face of the woman she had engaged to do plain sewing came before her. "A very respectable sort of person," Miss Durand had decided. And, yes, there had been a little girl. She tried to remember whether anything she said had given the child an excuse for asking to see her personally.

"Tell her to come upstairs, Eliza,"

Your Boy

No stimulation. No alcohol habit. Ask your doctor about Ayer's Sarsaparilla as a tonic for the young. J. C. Ayer Co., Lowell, Mass.

Ask your doctor how often he prescribes an alcoholic stimulant for children. He will probably say, "Very, very rarely." Ask him how often he prescribes a tonic for them. He will probably answer, "Very, very frequently." Ayer's Sarsaparilla is a strong tonic, entirely free from alcohol.

said Miss Durand at last, and the maid withdrew. Miss Durand closed the big volume with evident reluctance. The books ranged against the wall and climbing almost to the ceiling were her only intimates. "You must be lonely," some well-meaning friend had once said, sympathizing with her over the absence of congenial social life in the little town, but the rather superior amusement in Miss Durand's smile had silenced her. "Lonely? Oh, no!" said Miss Durand. "I have my books." It seemed to her almost absurd that one should miss people, when these other unobtrusive friends were always at one's service.

The child's feet sounded on the stairs. It had been long since such small feet had climbed the winding staircase. The soft, clumsy tread woke a strange vibration in the heart of the lonely woman who listened. She found herself smiling and waiting the advent of this unexpected caller with something like interest. She almost forgot to regret the interruption of her tête-à-tête with the old English essayist, whose quaint comments on men and things she so thoroughly enjoyed. Then a face showed at the door, and for the time being Miss Durand forgot the essayist altogether.

It was a plain little face, judged from an artist's standpoint. Round as the full moon, and with a sprinkling of freckles on the bridge of the upturned nose, it was so brimming over with joyousness that it held the glance irresistibly. Miss Durand found herself wondering if any human being could possibly be as glad as this child looked.

"Good morning, little girl," she said kindly. "Did you wish to speak to me?"

The child advanced, and then Miss Durand saw that the small brown fingers clutched a bunch of dandelions. She laid the yellow, rather wilted blossoms on the broad arm of Miss Durand's chair, and drew back. "They're for you," she said. And now the ecstasy of doing a kindness made her face fairly dazzling. It came to Miss Durand that the child herself was not unlike a dandelion, not a sheltered, tender garden plant, but a wayside flower beaming in its humble place like a miniature sun.

Then she felt the doubt which is the inevitable penalty of wealth, the looking for an interested motive

back of every kindness. "I don't understand," she said. "Why did you bring them to me?"

"Cause you like flowers. The way I know," explained the visitor, "is that you've got such a big garden, and a house for 'em to grow in in the winter time."

"It was very kind of you," said Miss Durand, still doubtful. "What is your name, please?"

"Patty."

"Well, Patty, it is true that I like flowers, and I thank you for bringing me such bright, cheerful ones. Good-by."

"Good-by."

Patty was moving toward the door, her beaming face radiating satisfaction. Miss Durand mentally acknowledged her mistake, with a feeling that was akin to self-reproach.

"Wait a minute, Patty. Perhaps you are fond of flowers, too."

"Yes'm."

"Then we will take a little walk through the garden. You can show me what you like best of all."

Patty's rapture in the garden was worth seeing, even though it found its chief expression in hopping about on one foot. Miss Durand watched her with puzzled interest. Wise in books, she was quite unread in the volume of human nature. But when Patty threw herself on her knees by the pansy bed and kissed the upturned flower faces, the solitary observer felt a strange thrill in her well-regulated pulses. "Do you like the pansies best, Patty?"

"No'm, I guess not. But it seems as if they was putting up their mouths to be kissed."

It took some time to decide on Patty's favorite. When at last that honor fell to a big white carnation Miss Durand leaned forward to break it from its stem. "I'm going to give you this, Patty, to carry home. It will keep fresh some days if you change the water every morning."

But Patty had caught her sleeve. "Wait! Oh, wait just a minute! Would you mind," she stammered, too excited for smooth sentences, "giving it to me by and by, instead of now?"

Miss Durand paused. "You would rather have it later? Very well, Patty."

"I'd rather have it for Children's Day," explained the breathless Patty, "an' dec'rate the church with it."

I've got a geranium at home, growing in a tomato can, and I'm going to dec'rate with that, too. Don't you love Children's Day?"

Miss Durand hesitated. "Why, I'm not quite sure I know just what you mean."

Patty could only gasp at such a revelation of ignorance. "Why, don't you know, they have flowers in the church, and a canary bird hanging up, and he sings when the organ plays. And the minister talks to us. It's our day, but grown folks like it, too. Didn't you ever go to Children's Day?"

Miss Durand shook her head.

"Oh, I'm sorry! But never mind; I'll take you next Children's Day. It's only two weeks off," added Patty, as if she were comforting an impatient child. Miss Durand realized all at once that Patty was sorry for her. The idea was amusing, of course; and yet—

She thought of the child very often in the days that followed. Sometimes that winsome face came unaccountably between her and the pages of some favorite author. There were times when the stillness of the house seemed almost oppressive. Miss Durand decided that her nerves were a little out of order, and that she would be the better for a sea voyage.

One Sunday Eliza came into the library wearing an expression of annoyance. "Miss Durand, the sewing woman's little girl is here again, and she says—"

Miss Durand did not wait to hear what the little girl had said. She dropped her volume of poems with a haste that was almost discourteous. Then she hurried down the stairs. Eliza followed more slowly, her face showing her perplexity.

Patty stood in the hall, the tomato can in which the red geranium was growing hugged to her breast. She broke into a smile at the sight of Miss Durand: "Isn't it beautiful?" she asked proudly. "And I've come for the other one. To-morrow's Children's Day."

Miss Durand accompanied her to the garden, and cut a white carnation from its stalk. Meanwhile Patty's tongue was flying. She was on her way to the church to help the minister's wife in the decorating. "All the other girls are going to help, too," Patty exclaimed. "Don't you want to come and see how lovely it's going to look?"

Strange to say, Miss Durand was willing. Eliza could only stare when she came into the house for her hat and gloves. She stood peering through the screen as the two went down the walk together. But when she saw Patty lift a confiding little hand, and realized that Miss Durand had taken it in her own, the bewildered Eliza for a moment doubt-

ed the evidence of her senses. "My gracious!" gasped that sorely puzzled woman. "Whatever's come over her?"

The minister's wife was already at the church—a pale, tired little woman, whose face seemed illumined by some inner light. She met Miss Durand with the simple cordiality she would have showed Patty's mother. That was the minister's wife's way. Some of her husband's parishioners found it irritating that she never seemed to make any distinction between the man who could pay off the church debt and never know the difference and another who was always behind with his pew rent.

"You have a great many helpers," said Miss Durand. "I wonder that you are able to accomplish anything with so much assistance." The age of the helpers ranged from three years to twelve. They were all talking at once and every face was shining. Miss Durand noticed that most of them carried anæmic plants which seemed to be slowly recovering from the withering effect of a hard winter.

Miss Durand cast a discreet glance about her. Such a shabby little church! One of the children caught her foot in a hole in the carpet and fell flat. If it had not been so close to Children's Day the chances are that she would have cried. A discolored spot on the ceiling told that the roof needed attention. Poor, dingy little church! Poor, tired little minister's wife! Almost for the first time since she could remember, Miss Durand did an impulsive thing.

"Perhaps I could help you," she said. "My garden has done so well this spring, and I understand the season is backward generally. Patty, do you want to go to the house with me while we find the gardener and tell him we want some more flowers?"

It would have been an easy way out of it to have sent Michael over with his fragrant burden and to have gone back to her books. But she was not in the mood to enjoy them. She wanted the children. As she sat in their midst that bright June day, listening to their chatter, she found herself growing humble. She was no longer sorry for the minister's wife, for all her look of weariness and the circles under her eyes. Her own past life, given up to selfish culture, shutting out the needs and the joys of the great world, was the pitiful thing, not the life of this woman whose every moment overflowed with ministrations. Miss Durand watched her moving about among the little ones, and was sorry for herself. When the work of preparation was completed, and she turned homeward, she felt for the first time in many years the pang of

loneliness, the beneficent loneliness which tells us how closely humanity is akin.

The Children's Day audience was a large one. Rumors of something unusual had spread abroad. People whispered behind their hymn-books and looked from the wealth of flowers to the pew where Miss Durand sat, a smiling, little girl beside her. The minister's prayer overflowed with the spirit of thanksgiving. How it had come about he did not know, but it was plain that the wealthy woman of the town, who so long had been indifferent to her opportunities for helping others, was awake at last. The minister's voice faltered as he thanked God.

Miss Durand sitting with Patty beside her did not notice the appreciative glances leveled in her direction. She had no idea that she was responsible for the unsteadiness of the minister's voice. She only realized that she had been making a life-long mistake. She had shut herself away from her kind. She had tried to find in books and music and travel that which humanity alone could give her. She had wasted her resources on herself, when she might have known the blessedness of sparing, helping, comforting. She faced the truth bravely. The only thing left was for her to begin again, and perhaps it would not be so hard, with Patty to help her.

And so on the first Children's Day in which she had ever shared, Miss Durand, the woman of whose wide culture the townspeople stood almost in awe, began to learn how to live, with a little child as a teacher.—Exchange.

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Young Women's Column

LIFE'S COMMON THINGS.

The things of every day are all so sweet,
The morning meadows wet with dew,
The dance of daisies in the noon, the blue

Of far-off hills where twilight shadows lie,

The night with all its tender mystery of sound

And silence, and God's starry sky!
O! life—the whole life—is far too fleet,
The things of every day are all so sweet.

The common things of life are all so dear,
The waking in the warm half-gloom
To find again the old familiar room,
The scents and sights and sounds that never tire,

The homely work, the plans, the lilt of baby's laugh,

The crackle of the open fire;
The waiting, then the footsteps coming near,

The opening door, the handclasp and the kiss,

Is heaven not, after all, the now and here?

The common things of life are all so dear.

—Anonymous.

"ONE TOUCH OF NATURE MAKES THE WHOLE WORLD KIN."

"Well, this is slavery," muttered Peter, the elevator man, to himself as the bell sounded imperiously for the first floor. "Not a breath of fresh air have I had since noon. I might as well be a machine. No man can stand this never-ending down and up, up and down in a six-by-seven iron cage."

Peter was new to the running of an elevator. He had been a foreman in a big manufactory until the hard times which compelled his firm to shut down and discharge the majority of its workmen forced him to accept any kind of work he could find.

That day the breath of spring was in the air outdoors, while within the burden of steam heat added to the season's languor an intolerable weight. Peter had sought repeatedly to escape for a moment's respite, but in vain. And now, as he slammed the door after his passengers, he drew his cap down over his surly eyes and pulled the cord with an angry jerk which indicated a desire to send the car either through the roof above or the bottomless pit below. At least so it seemed to a portly, gray-haired gentleman who had entered the elevator and had answered "Seventh" to Peter's gruff "What floor?"

Peter frowned more deeply than ever as he observed the costly shoes and clothing of the gentleman. "The bloated bondholder," thought he to himself.

"A murderous anarchist," was the mental comment of the elderly passenger as he caught a glimpse of the dark face.

Up they flew for several floors, but suddenly stopped between the fourth and fifth with such precipitousness that the passengers were thrown in sharp collision with one another and Peter.

"What's the matter?" exclaimed the gentleman.

No reply from Peter save a pull of the rope that caused the car to descend a few feet, where it caught again. An upward pull and it rose, but not more than five feet. Then up and down, up and down succeeded in a sickening repetition for several minutes. Then the elderly man, holding his wrath in stern control, placed a firm hand on Peter's arm and said: "Young man, what do you think you are doing with this car?"

And Peter, with equal control of his unreasoning hatred for his passenger, answered coldly: "The machinery is out of order. It's not my fault, but we shall have to stay here until help can come. Hello!" he shouted, stooping to look through a small crack made between the floor of the elevator and the top of the door of the fourth floor.

A messenger boy was passing. He stopped aghast at the sound of a voice apparently close behind him, yet with no visible owner.

"Up here! I say, Johnnie, look up here!"

"Well, I never!" ejaculated the boy. "Goin' up?"

"No, we're not," growled Peter. "Say, run down to the boiler room and tell them the elevator is stuck between the fourth and fifth; and be quick, will you?"

"Ha, ha, ha!" laughed the boy. "That's a good one"—as he raced three steps at a time down the stairs.

In a few minutes sounds of pounding and wrenching of machinery were heard below, and the boy reappeared. "They say sumpin' broke in the machinery; but they're fixin' it right up, and they'll let youse out in about ten minutes. My, but you look like a Cochin China in a hencoop!" And, not waiting for Peter's angry reply, he sped down the stairs.

A young girl seated herself on the one chair reserved for passengers and proceeded to unwrap a box she had evidently just received by mail.

Gradually a delicate perfume filled the car. The girl had taken off the box cover, and was lifting out a handful of lilies-of-the-valley, the dainty bells lying cool and sweet on long green leaves.

Neither of the men in the car noticed her or realized the soothing sense of fragrance; but Peter's rebellious heart seemed suddenly

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North Side.

Pittsburg, Pa.

calmed, and the old gentleman curbed his restlessness.

Pictures formed themselves in Peter's mind of a cool green forest and a far-off German home; while to the old gentleman it was as though a soft hand touched his, and the presence of one whose life had been to him as pure and sweet as the lilies she loved seemed near. A tear, rising to his eyelids, fell gently on his cheeks; and Peter, raising his head just then, thought, "Poor old chap; how tired he looks!" but he did not say so. He merely pushed back the cap from his eyes, and, turning toward the little girl, caught sight of the lilies in her hands. "Maiblumchen!" he exclaimed. "Die schonen Maiblumchen—that is their name in Germany. They grow wild there in the woods," and a bright smile changed the hitherto dark face.

"Would you like a few?" she said, extending a small bunch to each.

The old gentleman took his with trembling hands. "They remind me of one whom I have loved and lost," he said.

Peter touched his cap respectfully. "It seems good to see the spring again, sir," he said hesitatingly.

"It does indeed," replied the gentleman. "The winter has been hard, very hard; but with the spring comes hope. I have lost almost every cent I had. I am alone in the world, but I have not lost hope."

A look of surprise passed over Peter's face. He had not thought of the winter as hard for any but the laboring man.

But a rapping on the pipes and a voice from below, calling, "All right there, Peter," made him spring to the rope.

The car rose smoothly. He stopped it carefully at the seventh floor, and as the old gentleman got out he again touched his cap and said heartily: "Anything I can do to serve you, sir, I would be glad to do."

"Thank you," replied his passenger. "I'll not forget that."

Then, the car rising to the eighth, the young girl and her box of lilies went their way, not knowing that she had brought summer to wintry hearts.—Bertha M. Shepard, in Interior.

THE MOST POPULAR PEOPLE.

"The girl who thinks constantly about self is a good deal like the girl who is constantly glancing at herself in the mirror," says Anne B. McCall in the "Woman's Home Companion." "Have you ever noticed how by and by people turn away from such a girl to some one whose eye can meet theirs self-forgetfully—some one whose attention they can keep? So the girl is finally left alone with herself and the mirror. In the same way the girl who falls into the habit of thinking of self is gradually left more and more alone; her life becomes gradually more and more isolated. Do you girls know what the word 'isolated' means? The word *isola* is Italian for 'island.' Isolated means to be like an island—cut off; that is, from the mainland. The life of the girl who talks and thinks about self is gradually more and more cut off from all the great wonderful mainland of human sympathy and interests. She is cut off from helping others as others are cut off from helping her. The world of joy and sorrow and interest and love goes on without her.

"Who are the most delightful and sympathetic people you know? The ones, I will warrant, whose lives are a part of the mainland of human life, who, when they meet you, are not so eager to tell you of their health and their affairs as they are eager to know about yours. And the most entertaining and charming conversationalists? They are those who tell you about other people, not those who tell you about themselves; they are those who interest you in things outside themselves and yourself. And the most beautiful lives? The rule applies here, too. They are those which have forgotten themselves in love for others."

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Young Men's Column.

THE MANLY MAN.

"The world has room for the manly man,
with the spirit of manly cheer;
The world delights in the man who smiles
when his eyes keep back the tear;
It loves the man who, when things go
wrong, can take his place and stand
With his face to the fight and his eyes to
the light, and toil with a willing hand;
The manly man is the country's need, and
the moment's need, forsooth,
With a heart that beats to the pulsing
tread of the lilled leagues of truth;
The world is his and it waits for him,
and it leaps to hear the ring
Of the blow he strikes and the wheels he
turns and the hammers he dares to
swing;
It likes the forward look in his face, the
poise of his noble head,
And the onward lunge of his tireless will
and the sweep of his dauntless tread!
Hurrah for the manly man who comes
with sunlight on his face,
And the strength to do and the will to
dare and the courage to find his place!
The world delights in the manly man, and
the weak and evil flee
When the manly man goes forth to hold
his own on land or sea!"

—American Israelite.

A FAULTY CAR-WHEEL.

"For two days and three nights I
have been trying to get here for the
holidays," said George Stanton, as
he tucked himself into his friend's
carriage and started with him from
the station.

"I counted on some delays at this
season of the year, but nothing like
this. We waited for connections, we
watched semaphores that held their
arms across our path, we had a hot
box, we got behind a freight-train
and were delayed till our water got
low, and we had to draw our fires.
We pulled out a draw-head, and
waited for repairs. We had trouble
with the air-brakes, we had a series
of delays that defied all the theories
of chances."

"It's a miracle you got here at
all!" said his friend.

"Yes, that is what I said to my-
self, after thinking over what might
have happened," Stanton admitted.

"Well, we have a slice of the tur-
key and the wish-bone for you."

"I need it," said Stanton. "For
with all the rest, our stops have large-
ly been away from meal-stations and
dining-cars, and though I am not
dead, I am starved! But after dinner
I want to tell you the chief cause
of my delay, and the lesson it sug-
gested."

They talked of other things on the
drive to the house. And as they sat
at table matters of mutual interest
were discussed. It was not till later
in the day that Stanton's host re-
minded him of his promise.

"You have made me so comfort-
able that I had forgotten for the mo-
ment the difficulty I had in getting
here," said Stanton.

"The thing that held us longest,"
he went on, "and ran into weary and
vexatious hours, was a row of twenty
broken rails."

"Twenty?" exclaimed his host.
"I never heard of such a thing!"

"Nor I. But I counted them. We
waited and waited, while the work-
men replaced the rails. They would
replace one rail, and we would pull
up a quarter of a mile behind their
hand-car and watch them replace
another, and so on, till it got dark,
and they worked by the light of lan-
terns, and we got hungry and more
than a little impatient."

"But what could possibly have
broken so many?"

"That's where my parable comes
in. There had been a freight-train
ahead of us with a broken car-wheel.
It was a heavily loaded car, and
whenever that break in the wheel
came over on the rail it came with
a thump. If it hit on a tie, the
chances were that it was all right;
but if it hit between the ties, it was
likely to break the rail.

"And, as a matter of fact, it did
break twenty rails. Yet it pulled its
own load through and delivered its
freight unharmed to the next station,
which happened to be as far as it
was going. There they discovered
the damage, and sent the section-
gang to flag us and replace the rails.

"I had plenty of time to think out
my parable. Listen to it:

"The car that did the damage did
not go into the ditch, as it deserved
to do, and logically ought to have
done; but it left the occasion for
twenty wrecked trains and many lost
lives behind it.

"There are lives like that, old fel-
low, lives that run merrily on and
land at the terminal apparently all
right. But the lesson of the thing
to me was that every man is bound
in fairness, not only to deliver his
own cargo, but to leave the track in
good condition for others behind
him.

"They say men are less moved
than they once were by fear of going
into that ditch. It seems to me that
although that may be a danger not
to be despised, there is more to be
said than we sometimes say about
the rails that are irrevocably ruined
by the broken wheels of men who
may themselves go through to the
goal in safety."—Ex.

"O matchless honor, all unsought,
High privilege, surpassing thought,
That Thou shouldst call us, Lord, to be
Linked in work-fellowship with Thee!
To carry out Thy wondrous plan,
To bear Thy messages to man;
'In trust' with Christ's own word of grace
To every soul of all the race."

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OINTMENT

PRESIDENT TAFT AS A FRESHMAN.

Much has been written of Presi-
dent Taft's college days. That his
athletic abilities were at first greatly
undervalued by the sophomores is
made painfully apparent by the fol-
lowing story from the "New York
Globe," in which Mr. Taft and his
classmate Pigott figured:

"Pigott and Taft were both fresh-
men in those days. They had just
formed a friendship, and one night
were walking up Elm Street talking
earnestly over some matter of great
immediate interest. In those days a
freshman had only the bare right of
existence conceded him by the sopho-
mores. Certainly he had no right to
walk on the clean sidewalks while
there was mud in the streets. And
as Pigott and Taft strolled beneath
the elms a gang of half a dozen sophs
rushed them. Under the sophs' rule,
Taft and Pigott were due for a duck-
ing in the mud. Pigott, who was a
featherweight, stood aside. Taft
said softly, 'But I do not care to go
out in the mud.'

"Now, can't you imagine with
what unholy joy that soft-spoken
declaration must have filled those
sophs? They gave the war cry and
the view-halloo, and the other vocal
outcries intended to express happi-
ness, and charged.

"When they got through charging,
William H. Taft was slowly walking
up Elm Street, arm in arm with
James P. Pigott. Out in the cold
mud stood the half-dozen sophs, be-
ginning to realize that they had tried
to butt a fair-sized locomotive off the
track. As long as Taft remained at
college, he had the freedom of the
sidewalks. The whole sophomore
class would have hollered for help
before they would have tried to fuss
with him again.

"Not that he was belligerent. He
was too peaceful, in fact, to suit his
most warlike friends, who learned to
respect the enormous physical
strength that was bound up in those
thick shoulders and those corded
muscles. He liked a joke, and he
didn't like it any worse because he
happened to be the goat. But there
were times when even his lamb-like
disposition would get up and do
stunts.—Ex.

For the Children.

A SCHOOLBOY'S COMPLAINT.

Boys didn't have so much to learn

A thousand years ago.

The school books then held only half

The stuff we've got to know.

With fewer kings an' wars an' things,

The list of dates was small,

Boys learnt those days—an' Presidents

They didn't have at all.

An' jography—there wasn't near

The lands there are to-day;

I think they find new countries so

Poys won't have time to play.

It's getting worsen all the time—

Then sudden clears his brow—

But ain't I glad I ain't a boy

A thousand years from now.

—Boston Transcript.

GRANDMA'S BIRD STORY.

"A story! a story!" cried the children, coming in one snowy afternoon, from out of doors, where they had been making snow houses and snow men and women. This was their special hour in grandma's own sitting-room, and neither Ruth nor Robert ever forgot their privilege. After a little, grandma laid aside her knitting-work, sighed contentedly, and queried:

"What kind of a story do you want, dearies?"

"Oh, a really, truly story," answered Robert, laying his dark, curly head on grandma's knee.

"A really, truly temperance story," begged Ruth, but Robert demurred.

"No," said he, decidedly, "I don't want a temperance story every time. I want a bird story once in a while."

"Suppose I tell you a temperance bird story?" questioned grandma, stroking the curly head that lay so lovingly under her hand. In a moment the children were all attention, and grandma began: "Once upon a time—"

"Yes, yes," exclaimed Ruth, that's the way all the really stories begin," and she clapped her hands in great glee, as she nestled close to grandma's side.

"Once upon a time a dear temperance lady lived just back of a saloon," once more began grandma. "Oh!" gasped Ruth, but Robert kept very quiet. Boys, of course, should be very brave and not afraid of anything. It was all right for girls to be afraid of saloons, but not men and boys. Men and boys should not shrink away, but go right by them and show that they are not afraid. So, as grandma went on, he looked wise and waited.

"This dear temperance lady was often annoyed and sorrowful to see drunken men come out of the saloon and go staggering down street to where she felt sure their little boys and girls were suffering for the money which they had spent for li-

quor. And always, as she watched, she prayed the kind Father to save them." Here Ruth sighed, but Robert remained stoical. "One day," went on grandma, "the saloon-keeper came to his back door and threw out a broken bottle. It was broken only at the top, leaving the bottom like a tumbler, and in the whole part of it was something which looked red, like wine. A few moments after it was thrown out a bevy of English sparrows flew down to the ground and surrounded it. Such a chattering! One of the birds would hop briskly up to the bottle and peek in; then he would hop back and forth, all the while keeping up a dreadful scolding. Then another bird would hop up and take a peep at its contents. And so for some time these wise little birds seemed to keep up a discussion as to what was in the bottle, and whether or not it was something of which they might take a taste. At last one bird, more venturesome than the others, hopped up to the bottle, and perking his little head, reached over his tiny bill and took a drink. Then what a chattering and scolding! But the bold little bird paid no heed, although his mates kept up a terrible chattering as though they were afraid the wine would hurt him. But it made no difference. Drink after drink went down his little throat in spite of the remonstrances of his bird comrades.

"In a little while he toppled over drunk. Then his mates began to chatter and scold harder than ever. But try as they would, it was impossible to waken him. Not another one of the whole flock of birds would take the smallest sip of wine from the broken bottle. After a little," continued grandma, stroking Ruth's hand lovingly, because she was such a tender-hearted little girl, "the birds, seeing they could do nothing for their drunken comrade, flew away and were gone for some time. When they returned, they brought reinforcements."

"What's reinforcements?" questioned Robert, who always wanted to know the meaning of words.

"It means help, dearie, in one way or another. In this case it meant more birds. They had been after more birds to help arouse their drunken brother. You see, the birds knew that something was wrong, and that was why they wanted help."

"Men don't always do that way, do they, grandma?" said Ruth, nodding her head emphatically, as she rocked to and fro in her little rocker before the glowing wood fire.

"Men ought to know better than to drink whisky and beer, anyway!" stoutly declared Robert, with a sniff that told much.

"But sometimes men are not strong enough to resist temptation, when whisky is set before them,"

A cheap organ?

Oh No, Don't

You'll be sorry when you have to get another so soon.

If you have the money; if you're raising it, or only planning—write for helpful suggestions.

ESTEY, Brattleboro, Vt.

replied grandma, "and I'm sorry to say that men are not always as kind to help their fallen brother as these much despised little sparrows were to help their tiny mate. But you must listen or supper will be ready before we are through with our story.

"When the birds came back with their reinforcements, they began to pull at the drunken bird's wing in a way that meant business. At last, by dint of pulling and working, they finally reached the gutter at the back of the saloon where a stream of water was slowly making its way into the sewer. Into this small stream of water they pushed the drunken bird, in such a position, however, that he would not drown. Then they began to chatter and scold as if they were discussing the matter. Great was their delight when he opened his eyes. They chattered as if they knew he was coming to all right. But their voices took on a different sound when he fell back once more in a stupor. At last, after several attempts, the poor fellow was able to stand up and hop about. After a little, he hopped up on the bank. Then from that he flew to the tree. Still, his companions watched and stayed by him. When finally he was free from the effects of the wine so that he could fly about a bit, their delight was complete. But it was at least two hours from the time he became drunk until he was able to fly away with his mates."

When grandma had finished the story, both children were so quiet that she knew they were thinking of the lesson in the story. "What lesson does the story teach, my dearies?"

"Not to drink the dirty old stuff!" answered Robert decisively.

"I know what it teaches, grandma," whispered Ruth, as she looked up into her dear grandma's face. Then she raised her voice a wee bit: "It teaches that we mustn't grow discouraged in trying to get our friends to be good. The drunken bird wouldn't have got up so soon if the others hadn't helped him." And just at that moment they heard the call of the supper bell.—The Union Signal.

Secular News.

Home.

Winslow Homer, the famous marine painter, died at his home at Scarborough, Me.

Four persons were killed and many injured during the Vanderbilt Cup races in New York.

Nevada's new state law against gambling of all forms went into effect, and will be enforced.

The International Prison Congress convened in Washington, with delegates from 39 foreign countries.

Total gifts to Yale University for the year amounted to \$2,398,291, nearly twice as much as last year.

Theodore Roosevelt will speak in every county in New York state in behalf of the ticket nominated by the Republicans at Saratoga.

Cardinal Vannutelli, of Italy, Papal legate to the Eucharistic Congress, arrived in Washington, and was received at the White House by the President.

Mrs. Rebecca Harding Davis, widow of L. Clarke Davis, editor of the Philadelphia "Ledger," and prominent in the literary world, died at Mount Kisco, N. Y.

Mayor Gaynor, of New York, would not accept a nomination for governor at the hands of the Democratic state convention and John A. Dix, nephew of a former governor of the same name, was nominated.

Brookins, in a Wright aeroplane, flew from Chicago to Springfield, Ill., covering 192½ miles and beating a railroad train. He made two stops and on one leg traveled 88 miles, establishing a new American distance record and winning a prize of \$10,000.

Governor Haskell, of Oklahoma, was put on trial at McAlester on charges of implication in the notorious town-lot swindles, a jury being quickly chosen, but was dismissed from further trial on motion of the federal attorneys that a nolle prosequere be entered.

Commandant Sibley, of West Point Military Academy, issued an order confining to their rooms and barracks the cadets who participated in the "silence" administered to Captain Longan, pending the return from Washington of General Barry, the superintendent.

In the bribery inquiry at Chicago, one Democratic legislator said he voted for United States Senator Lorimer because he promised to keep certain political enemies of the lawmaker out of office, and another admitted that he had received \$1,000 for voting for Lorimer.

Theodore Roosevelt defeated Vice President Sherman for temporary chairman of the Republican state convention at Saratoga by a vote of 567 delegates for Roosevelt to 445 for Sherman. The Roosevelt forces named all the important committees. Henry L. Stimson was named for governor.

Nineteen lives were probably lost in a \$500,000 fire that destroyed the Los Angeles Times Building, following an explosion, which the paper says was the result of a union labor war against it. An infernal machine was later found at the home of the paper's owner, General

Harrison Gray Otis. Three arrests have been made in connection with the fire, and five bodies have been recovered from the ruins.

Foreign.

Reports from St. Petersburg are that the cholera situation throughout Russia is improving.

The police arrested 1,000 street car employees in Warsaw and compelled them to return to work.

Cholera has reached Rome, the health officer there reporting four cases, one of which has proved fatal.

Sir Thomas Strong, a self-made man and temperance advocate, was elected Lord Mayor of London without opposition.

George Chavez, the Peruvian aviator, who was injured in alighting after his flights over the Alps last week, died in Italy.

M. Wynmalen, a Dutch aviator, ascended to a height of 9121 feet, breaking the altitude record, at Mourmelon, France.

Waldemar Poulsen, the Danish inventor, has succeeded in lighting incandescent lamps by the wireless transmission of an electric current.

One hundred were wounded in a series of pitched battles in the streets of Berlin between the police and coal strikers.

Fighting between the police and rioters in the coal strike at Moabit, Germany, was resumed, and many persons were wounded.

Robert Loraine in his biplane, carrying wireless apparatus, communicated with the ground repeatedly during flights in England up to a quarter of a mile.

One hundred and fifty miners are reported entombed and possibly dead in a mine at Palau, near Musquez, Coahuila, Mexico, as a result of two explosions.

Formal protests by the American and British ambassadors at Berlin were made to the Kaiser's government against the action of the police in attacking four newspaper men during the coal strike riots.

All the powder companies of Canada, with one exception, have formed a merger under the title of British-Canadian Explosives, Ltd., controlled by the Nobel Corporation, which owns the Du Pont works at Wilmington, Del.

DYSPEPSIA.

The word dyspepsia means bad cook, but the disease means bad stomach—want of digestive vigor and tone.

Don't blame the cook for your aches and pains after eating, your nausea between meals, your disagreeable belching, your fits of nervous headache, and indescribable discomforts, but build up your weak, broken-down stomach with Hood's Sarsaparilla and Pills. These great medicines cure dyspepsia, restore lost appetite, and make eating a pleasure.

Margaret A. Tremblay, Galetton, Pa., says: "I suffered everything from dyspepsia for years. A friend advised me to take Hood's Sarsaparilla. The first dose helped me. I can now eat anything I wish."

Accept no substitutes for Hood's Sarsaparilla and Pills, for no substitutes act like them.

B. & B.

In this week's issue of the LUTHERAN OBSERVER, Boggs & Buhl offer some very special inducements in the choicest Mes-saline Silks; also the new and fashionable Velveteens and Velutinas for women's dresses. Boggs & Buhl have a large and thoroughly organized mail order department, and are always glad to have readers of the LUTHERAN OBSERVER send for samples or write for information. Boggs & Buhl is the largest and most reliable dry goods store in western Pennsylvania. Write to-day, mention the LUTHERAN OBSERVER. Boggs & Buhl, Advertisement No. 124, Northside, Pittsburg, Pa.

FOODS THAT BENEFIT THE STOMACH.

Aid That Can Be Given Sufferers From Liver and Stomach Troubles.

There are thousands of people who suffer from Dyspepsia and liver complaints who pay very little attention to the nature of the food they eat. If care should be taken to select such foods as will naturally aid digestion, the constant use of medicine can easily be avoided.

Physicians invariably prescribe for patients suffering from diabetes, gluten bread. The amount of starch in gluten is so small that bread made from it is pure and palatable. It is thoroughly reliable as a food for diabetics and for use in stomach trouble. Easy to assimilate, it lays no special strain upon the stomach and intestines, and gives Nature a chance to recuperate.

In order to supply the demand for products of this kind, Farwell & Rhines, of Watertown, N. Y., have been placing upon the market a number of products that many physicians unhesitatingly endorse for their wholesomeness and quality. Their "Special Dietetic Food" has proven of great benefit in cases of liver and kidney troubles. The "Gluten Flour" is especially prepared for diabetics, while the "Cresco Flour" has been of great assistance in cases of dyspepsia and obesity. The most delicious bread, muffins, biscuits or griddle cakes can be made from any of these without any more trouble than it usually takes.

In connection with the above, this firm supplies the well known "Cresco Grits" and "Barley Crystals." The first named is a most wholesome breakfast food, while the latter has proven to be a delicious dessert cereal.

So sure is this firm of the merits of their products that they stand ready to send a generous sample to anyone wishing to try them. To receive this sample, you simply mail your request to Farwell & Rhines, Watertown, N. Y., stating which you wish.

Church Notices.

SYNODS.

Kansas Synod.

The 43d annual convention of the Evangelical Synod of Kansas will meet in the English Lutheran church at Lawrence, Kansas, Rev. E. E. Stauffer, pastor, October 14-18, 1910. G. G. CLARK, Sec'y.

Central Illinois Synod.

The 44th annual convention of the Lutheran synod of Central Illinois will be held in the First Lutheran church of Beardstown, Ill., Rev. P. C. Croll, D. D., pastor, October 12-17, 1910. W. M. H. NICHOLAS, Sec'y.

Wittenberg Synod.

The 64th annual convention of the Wittenberg Synod, beginning Friday evening, October 14, 1910, will be held in the First Lutheran church, of Mansfield, Ohio, Rev. S. P. Long, D. D., president and pastor loc. W. CURTIS LAUGHBAUM, Sec'y.

Maryland Synod.

The ninety-first annual convention of the Synod of Maryland will be held in Trinity Lutheran church, Smithsburg, Md., Rev. Ferdinand Hesse, pastor. The first session will be held Thursday evening, October 20th. JOHN C. BOWERS, Sec'y.

Iowa Synod.

The Synod of Iowa will meet in Trinity church, Tipton, Iowa, Rev. J. K. Rizer, pastor, October 20-25, 1910. All candidates for ordination are requested to present themselves before the committee at the above-named place on October 20th.

W. LUTHER BRIGHT, Sec'y.

West Pennsylvania Synod.

The eighty-sixth annual convention of the Synod of West Pennsylvania will be held in Trinity Lutheran church, Mechanicsburg, Pa., the Rev. E. D. Weigle, D. D., pastor, October 10th-13th. Synodical sermon, Monday evening by the president, the Rev. J. B. Wolf, D. D. ROBERT D. CLARE, Sec'y.

Pittsburg Synod.

The 68th annual convention of the Pittsburg Synod of the General Synod will be held in Christ Lutheran church, Charleroi, Pa., the Rev. E. D. Weigle, D. D., pastor, October 10, 1910. All delegates should notify the pastor *not* later than September 30th of their intention to be present.

CHARLES E. FRANTZ, Sec'y.

Northern Indiana Synod.

The fifty-sixth annual convention of the Synod of Northern Indiana will be held in St. Mark's Lutheran church, St. Joe, Ind., Rev. S. Hitchner, pastor, October 11-13, 1910. All candidates for ordination are requested to present themselves before the examining committee at the above named place on October 11th. Please notice the change of place of meeting from North Manchester, Ind., to St. Joe, Ind.

F. A. DRESSSEL, Sec'y.

East Ohio Synod.

The 75th annual convention of the East Ohio Synod will meet in Trinity Lutheran church, Ashland, Ohio, on Tuesday afternoon, October 11th, Rev. A. H. Smith, D. D., pastor *loci*. If possible send delegates' credentials, with address, to your secretary a few days prior to meeting of synod. Those desiring entertainment will confer a favor by so apprising the pastor *loci*.

J. H. HEDGES, Sec'y.

Olive Branch Synod.

The 63rd annual convention of the Synod of Olive Branch will be held in the Shelby county, Ind., charge, the Rev. H. B. Shank, pastor, beginning Tuesday evening, October 18th. All who expect to attend will notify Rev. H. B. Shank, Edinburg, Ind., R. F. D. No. 1, at least one week prior to the meeting of synod. Conveyances will meet delegates at Edinburg and Flatrock, provided due notice is given specifying the time and place of arrival.

THOMAS A. ESTELL, Sec'y.

Northern Illinois Synod.

The 60th annual convention of the Synod of Northern Illinois will be held in Unity Evangelical Lutheran church, corner Magnolia and Balmoral avenues, Chicago, Ill., Rev. David A. Davy, pastor, October 21-25, 1910. Delegates and visitors will please notify the pastor *loci* of attendance not later than October 14th. A meeting just previous to the opening of synod will be held on Friday afternoon from 3 to 5 o'clock to discuss the Layman's Movement and Lutheran Brotherhood. Delegates, as well as other men of the church, are urged to be present.

PHILIP H. R. MULLEN, Sec'y.

Miami Synod.

The 67th annual convention of the Synod of Miami will meet in St. Mark's Lutheran church, 8th and Monroe streets, Newport, Ky., October 17-20. All who expect to attend the synod and desire entertainment are requested to report to the pastor *loci*. Rev. H. W. Hanshue, not later than October 10th. Those who have any contributions to make to the exhibit of printed matter, etc., should send it to the pastor *loci* before the meeting of the synod. The examining committee will meet on Monday, October 17th, at 10 a. m. All applicants for ordination should send their names to the chairman of the examining committee, Rev. J. F. Shafer, D. D., Delaware, O.

B. W. ZIEGLER, Sec'y.

MISSIONARY CONVENTIONS.**Kansas Synod.**

The 30th annual convention of the Kansas Synodical Society will be held at Lawrence, Kansas, October 13th and 14th.

MRS. W. B. WINZENRIED, Sec'y.

Northern Illinois Synod.

The 33d annual convention of the Woman's Home and Foreign Missionary Society of Northern Illinois will be held October 11-13, in the Lutheran church at Forreston, Ill., Rev. W. C. Heldenreich, pastor. Delegates please send names to Mrs. Frank Wertz, Forreston, Ill., for entertainment.

COMMITTEE.

Olive Branch Synod.

The 29th annual convention of the Woman's Home and Foreign Missionary Society of the Olive Branch Synod will be held in the St. George's church, Edinburg, Ind., October 19th and 20th, 1910. Delegates to same will kindly fill in and forward credentials as soon as possible.

MRS. J. L. GORE, Rec. Sec'y.

West Pennsylvania Synod.

The 20th annual convention of the Woman's Home and Foreign Missionary Society of the Synod of West Pennsylvania will be held in Shippensburg, Pa., October 19 to 21, 1910. Delegates will please be prepared to give two-minute verbal reports during the first session, Wednesday afternoon. Names of delegates should be sent to Mrs. R. H. Duke, Shippensburg, Pa., about October 5th, for entertainment.

East Pennsylvania Synod.

The 31st annual convention of the Woman's Home and Foreign Missionary Society of the Synod of East Pennsylvania will be held October 19-21, 1910, in St. John's Lutheran church, Steelton, Pa., Rev. M. P. Hocker, pastor. All societies are urged to send delegates. Credential cards are to be sent to Mrs. John W. Conrad, 171 Lincoln street, Steelton, Pa.

B. B. HARKER, Sec'y.

East Ohio Synod.

The 39th annual convention of the Woman's Home and Foreign Missionary Society of the East Ohio Synod will be held in Trinity Lutheran church, Ashland, Ohio, October 11-13, 1910. Opening meeting on Tuesday a. m. Delegates and visitors are requested to report names to Mrs. W. C. Moore or Dr. A. H. Smith, pastor, before September 30th. Ashland can be reached by the Erie R. R., the Cleveland & South Western traction line, or the Ashland & Wooster R. R.

MRS. G. C. MAURER, Sec'y.

Northern Indiana Synod.

The 28th annual convention of the Woman's Home and Foreign Missionary Society of the Synod of Northern Indiana will be held in Grace Lutheran church, Elkhart, Ind., Rev. F. A. Dressel, pastor, October 18th, 19th and 20th. It is requested that the names of all delegates and visitors be sent to Mrs. A. W. Tickert, West Franklin street, not later than October 4th. Take a West Marion car, upon arriving in the city, to 9th street, where the church is located. Delegates will there be assigned to places of entertainment.

MRS. M. L. WEBB, Sec'y.

New York Synod.

The 2d annual convention of the Woman's Home and Foreign Missionary society of the Synod of New York will be held in St. John's Lutheran church, Alton, N. Y., Rev. A. A. Frederick, pastor, October 11-13. The opening session will be on Tuesday afternoon. Trains leave Albany 10:00 a. m. and 12:05 p. m. The convention is to be self-entertaining. The rates per day will be—hotel, \$2; private homes, \$1. All those who wish entertainment in private homes please notify Mrs. A. A. Frederick not later than October 7th.

MARY F. ST. JOHN, Sec'y.

Adams County Conference.

The fall session of the Adams County Conference will be held in the First Lutheran church of New Oxford, Pa., Rev. George N. Lauffer, president, pastor *loci*, on October 24th and 25th, 1910.

E. STOCKSLAGER, Sec'y.

Luther League of New Jersey.

The 15th annual convention of the Luther League of New Jersey will be held in the Lutheran Church of the Atonement, on Grand avenue, near Cookman avenue, Asbury Park, N. J., Rev. H. E. Meyer, Ph. D., pastor, on Columbus Day, October 12th. Sessions 10:30 a. m., 2:30 and 7:30 p. m.

Luther League of Pennsylvania.

The 17th annual convention of the Luther League of Pennsylvania will be held in Zion church, Meyersdale, Pa., October 22, 23, 24, 1910. First session opens on Saturday afternoon at 2:30. Send credentials for entertainment to Mr. Chas. H. Dia, Meyersdale before October 15th. Additional credential blanks can be secured from Mrs. R. B. Harker 438 W. Queen Lane, Germantown, Phila.

Olive Branch Brotherhood.

The Olive Branch Synodical Federation of the Lutheran Brotherhood will convene in the First Lutheran church, Columbus, Ind., Rev. G. E. Harsh, pastor, on Monday evening October 17th, one day previous to the meeting of synod. All delegates will notify the pastor of their coming and arrive in time for the Brotherhood dinner at 6 o'clock. Delegates to synod, as well as representatives of brotherhoods organizations, are invited to be present.

THOMAS J. QUINN, Cor. Sec'y.

The Markets.**United States Bonds.**

NEW YORK, Oct. 3.—United States Government bonds closed as follows:

	Bid.	Asked.
2s, reg., 1930	100 3/4	101 1/4
2s, coup., 1930	100 3/4	101 1/4
3s, reg., 1918	101 3/4	102 3/4
3s, coup., 1918	101 3/4	102 3/4
4s, reg., 1925	114 3/4	115 1/4
4s, coup., 1925	115	115 1/4
Panama 2s, '36, reg.	100 3/4	101 1/4
Panama 2s, '38, reg.	100 3/4	

The Philadelphia Markets.

PHILADELPHIA, Oct. 3, 1910.

WHEAT firm; No. 2, red, in export elevator, 96a07c.; No. 1, Northern, export elevator, \$1.20 1/2a1.21 1/2.

CORN firm, 1/2c. higher; No. 2, yellow, for local trade, 60a60 1/2c.

OATS firmer; No. 2, white, natural, 39 1/2c. BRAN quiet, but steady; winter, in bulk, \$23a23.50; spring, in sacks, \$23a23.50.

REFINED SUGARS quiet, steady; powdered, \$5.15; granulated, \$5.05; Confectioners' A, \$4.85; Keystone A, \$4.80.

BUTTER quiet, but steady; extra Western creamy, 32c.; extra nearby prints, 33c.

EGGS firm, good demand; Penn. and other nearby firsts, free cases, 27c. at mark; do. current receipts, in returnable cases, 25c. at mark; Western firsts, free cases, 27c. at mark; do. current receipts, free cases, 25c. at mark.

LIVE POULTRY firm, chickens higher; fowls, 14a17c.; old roosters, 11 1/2a12c.; spring chickens, 15a16c.; ducks, 14a15c.; geese, 12a13c.

DRESSED POULTRY steady, fair demand; fresh, 14a17c.; broilers, 15a16c.; as to size, nearby, 18a23c.; do. Western, 14a17c.; spring ducks, 19a19 1/2c.

POTATOES quiet but steady; Jersey, choice, per basket, 30a40c.; do. No. 2, per basket, 15a20c.; Penn., per bushel, 55a60c.; New York, per bushel, 50a55c.

WOOL weak; winter, clear, \$4.00a4.25; straight, \$4.25a4.50; patents, \$4.75a5.25; Kansas, straight, sacks, \$4.80a5.00; spring, clear, \$4.35a4.60; straight, \$5.15a5.40; patent, \$5.50a5.75.

HAY firm; new timothy, No. 1, large bales, \$20a20.50; No. 1 small bales, \$20a20.50; No. 2, \$18.50a19.50; No. 3, \$15a16. New clover, mixed, No. 1, \$16a17; No. 2, \$13a14.

The Cattle Market.

PHILADELPHIA—Receipts for week ending Saturday, October 1: Beef cattle, 3,980; sheep and lambs, 12,277; hogs, 3,242; calves, 1,645.

BEEF CATTLE.—Demand was extremely sluggish and unsatisfactory, and the best offerings had to be shaded in order to make sales. Virginia and other State stock were among the holdings. The most desirable calves were steady, while cows ruled rather easy. Quotations: STEERS.—Average best, \$6.87 1/2a7.00; choice, \$6.62 1/2a6.75; good, \$6.37 1/2a6.50; medium, \$5.75a6.00; common, \$5.50a5.62 1/2; bulls, \$4.00a4.50; fat cows, \$3.50a4.50; thin cows, \$2.50a3.00; milch cows, common to choice, \$4.00a6.50; veal calves steady; exceptional lots, \$9.00a10.50; good to choice, \$8.50a8.75; medium, \$6.50a7.00; common, \$5.00a6.00; western, \$5.00a7.50; grassers, \$4.00a4.50.

SHEEP AND LAMBS.—There was a light supply of choice stock, which was readily absorbed at full values. Ordinary undergrades were quite plentiful, sold slowly and there were some carryovers. Quotations: SHEEP.—Wethers, extra, \$4.75a5.00; choice, \$4.25a4.50; good, \$4.00a4.25; medium, \$3.50a4.00; common, \$2.00a3.00; ewes, heavy, \$4.00a4.50; LAMBS.—Extras, \$7.25a7.50; good to choice, \$7.00a7.25; medium, \$6.50a7.00; common, \$5.00a6.00.

HOGS.—Prices showed a material settling, with shipments more liberal. Trade was fairly seasonable. Quotations: Western, as to size and quality, \$12.75a13.00.

CURED STOCK.—Inquiry was mostly for the better class of meats but not active, with inferior stock ruling weak. Quotations: STEERS, \$9.50a11.50; Texas steers, \$7.50a8.50; cows, \$5.00a7.00; veal calves, \$13.00a15.00; extra calves, \$16.00; westerns, \$10a12; grassers, \$8.00a10.00; country dressed, \$10.00a11.00; sheep, \$8.00a9.00; extra wethers, \$10.00a11.00; lambs, \$12.00a13.00; extra lambs, \$14; hogs, \$13.00.

Temperance and Reform.

UNFAIR.

Two temperance workers sat on the platform. Two saloonkeepers sat down near the door. One of the temperance speakers was known to be mighty in invective against the saloon and the saloonkeeper. The other was a gentle, quiet, but convincing reasoner concerning the damage done by the liquor traffic.

Said one of the saloon men: "I am more afraid of the quiet argument of that old man there than of all the hard language of that younger speaker." Following we give in outline the speech of the quiet old man, that the saloonman feared. The whole address may be summed up in this short sentence, "The liquor traffic is unfair."

The liquor traffic is unfair to the city. It makes the saloon a city institution; all its impurity and crime a city of impurity and crime. Whatever disgrace the traffic produces, becomes the disgrace of the city licensing it. The citizens are made partners in the criminality of the saloon.

The liquor traffic is unfair to the home. The principle business of a city or village is the making of homes. Nothing should be allowed in the city but such as conduces to the benefit of the home. We know of nothing in all of life in any nation that damages the home as does the liquor saloon.

The liquor traffic is unfair to the drinker. It takes his money, it takes his strength, it takes his reputation, it takes his character, it takes his clearness of brain, it takes his skill of hand, it takes his satisfaction in life, and his hope of eternal life. It takes his manhood and his God. It gives nothing in return.

The liquor traffic is unfair to the business man. It gets the first grab at the workman's wages, by trapping him Saturday and Sunday just after he has been paid his weekly wage. It shows its greed by keeping open long after other stores are closed. It plays upon its patrons' weakness and passions and unfits them for legitimate business. It strips men of their money and precludes the possibility of their paying other legitimate bills.

The liquor traffic is unfair to labor. It uses up raw material, employing a less number of men for the money invested than other business. It employs a far smaller number of men for the money invested than any other activity. It makes life for the laborer, in these days of machinery, exceedingly dangerous. It unfits the man who, without it, is a very capable workman. It spends for the laborer all his money and makes it impossible for him to use liquor and buy a home. Everything that makes against the laborer also is a damage to the employers of labor.

The liquor traffic is unfair to those seeking the betterment of the community. Schools are not so well attended from the homes of drinking men. Children of drinking parents are not as clear-headed to do intellectual labor. Churches find the saloon the greatest obstacle in their work of evangelizing the land. All reforms expend most of their strength against the saloon, and every kind of crime makes a breastwork of the liquor traffic behind which to hide. As a result the education, civilization and regen-

eration of the individual and of the community are made impossible by the liquor traffic.—A Stainless Flag.

SUPERSTITION.

There is still a widely held notion that men doing hard muscular labor, where they are exposed to changing temperatures, are helped by drink, and that beer adds to the vigor of the arm of the laborer. It has been scientifically demonstrated that all forms of alcoholic liquor decrease muscular ability. Eminent physicians declare that the use of liquors by the fainting and exhausted is an ignorant superstition, and that the glass of wine or whisky may act as a poison and cause death.

Another superstition exploded by recent research is as to the value of alcoholic liquor as food. We are told that alcohol is not a nourishing article of diet, but a poison. It is even claimed that to get as much nutritive value as there is in a glass of milk a man would have to drink enough beer to make himself stupidly drunk. The use of liquors as aid to digestion is also a delusion. The headache the morning after the banquet where liquors have been freely used arises not only from the drink, but also because the alcohol has retarded digestion.

The popular notion that a drink of whisky or brandy protects one when exposed to contagious disease is like "chloroforming the watchdog to protect the house from burglars."—Rev. D. C. Miller, in Presbyterian Banner.

TO GAIN WEIGHT

Will you tell me what to do to get plump and increase my weight a few pounds? I am 22 years of age, five feet four inches tall, and weigh only 110. I should be very glad if you will tell me how to gain about 15 pounds. I am working in an office every day.—MARION K.

Directions for increasing the weight have been printed here so often in reply to other distressed thin people that some may frown at a repetition.

You may increase your weight by eating nourishing food, using plenty of butter, olive oil, fruits and nuts. Above all, take plenty of time for eating, and chew your food thoroughly. At some sanitariums, patients who wish to get fat live on an exclusive milk diet, drinking from ten to fifteen quarts a day.

I have had a number of people tell me that a new nourishment called Sargol does wonders in putting on flesh, and that as a test the Sargol Co., 201-Y, Herald Building, Binghamton, N. Y., will send a 50c package free to any one mailing them 10c to help pay distribution expenses. You had better send to them for this, as it certainly is much easier to take a little tablet of condensed flesh-builder three or four times a day than to drink several gallons of milk. It sounds reasonable, as we all know there are foods so concentrated that an ounce or so a day is sufficient for a soldier on a long march.

I hope you will be able to write me in a short time that my advice has helped you gain the desired weight, for there is nothing more embarrassing than to be skinny and underweight.

Free To Sufferers

Next Morning Worst Cases Wonder Why They Never Before Tried The Remarkable Pyramid Pile Cure.

IT IS FREE.

By making a free test of the Wonderful Pyramid Pile Cure you are sure of being right. Nothing is more disappointing than to invest in something that don't do the work. So, write at once to the Pyramid Drug Co., Marshall, Mich. for a free trial package and know to a certainty that here is a sure, quick and permanent cure, an instant relief in worst cases of any form of piles. The trial will enable you to rest comfortably over night, and in the morning you will hustle to the nearest drug store, can't help it, for the regular 50c package that puts you on your feet and keeps you going. Be sure you get what you ask for.

Use the coupon below. Merely fill in your name and address.

FREE PACKAGE COUPON

Fill out the blank lines below with your name and address, cut out coupon and mail to the PYRAMID DRUG COMPANY, 269 Pyramid Bldg., Marshall, Mich. A sample of the great Pyramid Pile Cure will then be sent you at once by mail, FREE, in plain wrapper.

Name.....
Street.....
City..... State.....

When the children get Whooping Cough

give them that old reliable cure that has been so efficient in thousands of cases,

DELAVAU'S REMEDY

Sold by all druggists and dealers, or at depot, N. E. cor. 6th & Wood sts., Phila.

FOR OVER FIFTY YEARS.

MRS. WINSLOW'S SOOTHING SYRUP Has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for the CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. 25c. a bottle.

IRVING

COLLEGE AND MUSIC CONSERVATORY

is the only College for young women in the East under LUTHERAN auspices. Send for catalogue and "The Sketch Book." The 53rd session will begin Sept 28, 1910.
E. E. CAMPBELL, Ph. D., Pres.,
Mechanicsburg, Pa.

Miscellany.

A MODERN AIR-SHIP.

An immense air cruiser to carry from fifty to sixty persons and intended to travel at from forty-four to fifty miles an hour is approaching completion at Trier, Germany, and will be launched early this spring by its inventor, Anton Border. It introduces an entirely new departure in the construction of airships, as it is built of iron.

It is to be named the Trier, after the town in Germany where it was built.

The skeleton of the balloon is formed of rolled iron piping and is about 470 feet long.

The gas is contained in twelve ring ballonets, in the same manner as in the Zeppelin craft. The vessel is provided with five motors, developing altogether 480-horse power.

It is estimated that these powerful motors will give the vessel a speed of at least forty-four miles an hour when they are all working, and it is thought that an average of fifty miles an hour may be attained.

The entire weight of the framework, motors and equipment is thirty tons, and the enormous volume of gas contained by the vessel when fully inflated will permit the transport of ten tons.—Christian Intelligencer.

BATHING IN THE DEAD SEA.

"No sooner has one plunged into the water than one is whipped off one's feet, and goes bobbing helplessly about like a wretched cork," says the Rev. Haskett Smith of bathing in the Dead Sea.

"In the effort to regain one's footing, and to get back to shore, one's feet and shins are barked by the jagged stones and pebbles, and when at length one does emerge from its treacherous bosom with the lower limbs bleeding and torn, one becomes aware of a horrible tingling and burning sensation in eyes, ears, nose, mouth, and almost every pore of the body from the brine and bitumen, everywhere.

The salt water is taken, the bather is liable to an eruption all over his body, and which is commonly known as the 'Dead Sea rash.' The best antidote to this is to rush as quickly as possible to the River Jordan, and take a second plunge therein. The soft and muddy waters of that sacred but dirty stream will effectually remove the salt that has encrusted the body."—Selected.

GLASS BRICKS.

Glass bricks are coming into use in France because they are hygienic and of easy make. The glass brick does not crumble or receive the noxious ambient dust found in the worn earth brick of ordinary manufacture, and it can be made of refuse glass, old window panes, broken bottles, and the like.

In the best method the molten glass is run into molds capable of resisting the different heating and cooling degrees. The finished brick present a smooth, impervious surface. The new brick is supplant-

ing the old brick in walls, pavements and side walls and flooring of bathrooms and hospitals, the waiting rooms of railway stations and places of similar character.

For use in laboratories it offers the advantage of being immune from the influence of chemical products. In Grenoble, France, and in Germany (Hamburg and Berlin) houses are being built entirely of glass bricks. In Dresden and in other cities of Saxony they are coming into use in theaters, museums and other public buildings.

In Hamburg they are used in meat markets, where they convey the impression of dazzling purity. In Milan the hospitals have adopted their use, and the schools use them because rooms walled with glass bricks receive more light.—Harper's Weekly.

IN LIGHTER VEIN.

A Rhyme of Pure Reason.

A Christian Science Proselyte
Alone upon a mountain height

Was pondering upon the vain
Belief in non-existent Pain,

How nervous Dread of any kind
Was an illusion of the Mind,

When, coming down the mountainside,
A dreadful lion he espied.

The Proselyte said, "Mercy me!"
And quickly Scuttled up a Tree.

Next morning at the rise of sun
There came an Unconverted One,

Who saw the Proselyte at bay
And drove the hungry beast away.

The Cynic said, "Aha! I see
Your claim has got you up a Tree."

"Your judgment," said the Proselyte,
"Arises from Imperfect Sight.

"A Lion to a soul refined
Is an Illusion of the Mind."

"If that's the case," the Cynic said,
"Why show these human signs of Dread?"

"Why pass the night, secure from harm,
In yonder Elevated Palm?"

"Friend," said the Saint, "if you but
knew!

This Tree is an Illusion, too.

"When in a Jungle, far from Home,
Where purely Mental Lions roam,

"It puts one more at Ease to be
Up some imaginary Tree."

"How great is Mind!" the Stranger
cried,

And went his way quite Eddy-fied.

—Life.

He Followed.

A nervous commuter on his dark, lonely way home from the railroad station, heard footsteps behind him. He had an uncomfortable feeling that he was being followed. He increased his speed. The footsteps quickened accordingly. The commuter darted down a lane. The footsteps still pursued him. In desperation he vaulted over a fence and, rushing into a church yard, threw himself panting on one of the graves.

"If he follows me here," he thought, fearfully, "there can be no doubt as to his intentions."

The man behind was following. He could hear him scrambling over the fence.

Visions of highwaymen, maniacs, garrotters and the like flashed through his brain. Quivering with fear the nervous one arose and faced his pursuer.

"What do you want?" he demanded. "Wh-why are you following me?"

"Say," asked the stranger, mopping his brow, "do you always go home like this, or are you giving yourself a special treat to-night? I'm going up to Mr. Brown's; and the man at the station told me to follow you, as you lived next door. Excuse my asking you, but is there much more to do before we get there?"—Everybody's Magazine.

His.

A woman slipped a dime into her glove on her left hand. She would be at the subway in a moment, and the dime so placed would facilitate matters. As she passed the foot of the bridge extension by the City Hall the ring of a coin as it struck the pavement reached her ears. She saw a dime rolling at her feet.

A fat man, subway bound, also heard and saw it. Both stooped to pick it up. She was first. His hand only fanned the dust from the sidewalk.

"I beg your pardon," he said as he straightened up, rather red in the face.

"Not at all," she said. "I thank you for your courtesy." Then she hurried down the stairs.

Seated in the express train, her gloved hand involuntarily went up to her hair. A dime dropped in her lap. Then she understood.

Outside the fat man slowly closed his mouth; then he hit Broadway in a northerly direction.—New York Sun.

A FOOD DRINK

Which Brings Daily Enjoyment.

A lady doctor writes:

"Though busy hourly with my own affairs, I will not deny myself the pleasure of taking a few minutes to tell of my enjoyment daily obtained from my morning cup of Postum. It is a food beverage, not a poison like coffee.

"I began to use Postum eight years ago, not because I wanted to, but because coffee, which I dearly loved, made my nights long weary periods to be dreaded and unfitting me for business during the day.

"On the advice of a friend, I first tried Postum, making it carefully as directed on the package. As I had always used 'cream and no sugar,' I mixed my Postum so. It looked good, was clear and fragrant, and it was a pleasure to see the cream color it as my Kentucky friend always wanted her coffee to look—'like a new saddle.'"

"Then I tasted it critically, for I had tried many 'substitutes' for coffee. I was pleased, yes, satisfied, with my Postum in taste and effect, and am yet, being a constant user of it all these years.

"I continually assure my friends and acquaintances that they will like it in place of coffee, and receive benefit from its use. I have gained weight, can sleep sound and am not nervous." "There's a reason."

Read "The Road to Wellville" in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Business Corner.

WEEK ENDING SEPTEMBER 30, 1910.

Remittances from the following subscribers have been received. The change of date on the address label will indicate the credit given on account.

Subscribers should always notify us if their names do not appear in the following list, and the date on the address label is not changed within two weeks after the remittance is made.

CALIFORNIA.

J. B. Conrad, Miss Grace Stevenson.

DISTRICT OF COLUMBIA.

Rev. D. E. Wiseman.

ILLINOIS.

Mrs. Henry Coffman.

MARYLAND.

Ushers' League, Luther League, L. E. Willard, Harry M. Howard, Herbert Mathais, Rev. Otto E. Bregenzer, F. D. Sharffer, A. G. Hoffman, Mrs. Ellen Shorb, J. Wesley Cline, J. W. Barkdoll, Mrs. John T. Beard.

MINNESOTA.

Y. M. C. A.

MISSOURI.

Mrs. O. J. Keller.

OHIO.

Byron C. Steele, Rev. R. S. Bowers, Conrad Zeisler, Mrs. John Mason.

PENNSYLVANIA.

Geo. C. Sheaffer, Rev. H. C. Stuckenberg, Mrs. G. A. Reighard, J. J. Becker, H. J. Miller, Miss Nettie Stork, Mrs. Jere Datesman, Mrs. Sarah Heckman, Mrs. Albert Groff, H. S. Zerphy, Mrs. L. M. Walker, Rev. Wm. L. Price, Mrs. S. P. Bortner, Wm. Seitzinger, Fred Dreher, Henry Bushey, Mrs. William H. Little, Mrs. Alfred Hummel, Wm. Margwarth, J. L. Bergantz, Chas. M. Irvin, Mrs. Wm. E. Gheen, Mrs. J. E. Gable, Mrs. Josiah Shaver, Mrs. M. F. Stitt, Miss Effie Rowe, Mrs. Elizabeth Alleman, A. M. Willison, Rev. James M. Uber, Miss Ethel F. Ritter, Mrs. A. L. Hoplar, G. A. Frey, C. F. Burmeister, Mrs. J. C. Deshler, Harvey Gnecht, Rudolph Mosteller, Mrs. Levi Shoulder, Lewis Washer, H. G. Zimmerman, Uriah Megahan, Mrs. John Spangenberg, John C. Adcock, J. C. Brumgart, Prof. C. L. Gramley, Prof. E. M. Brumgart, T. M. Gramley, D. L. Bowman, Melissa J. Linehart, Mrs. E. J. Boyles, Mrs. Wm. B. Welchans, A. M. Hall, Henry Knell, Mrs. A. H. Snyder, Mrs. J. H. King, Dr. H. B. Nuemaker, J. Harry Berg, Mrs. Irene E. Schell, Mrs. C. W. Keller, Wm. H. Sharets, E. M. Bender, Geo. Bauman, Mrs. Minnie Arter, Mrs. Katie M. Hersh, Miss Jennie Signer, David Pearson, Mrs. Geo. B. Brunner, Rev. Robert Words, Mrs. W. W. Warner, Wm. Reigher, Chas. Schively, Mrs. J. P. Rhoades, John Bingler, John Innam, Miss Helen Fitzpatrick, Mrs. Henry Elder, Abraham W. Etter.

TURKEY.

Miss Laura B. McDowell.

WEST VIRGINIA.

James E. Barnhart, Rev. W. H. Berry.

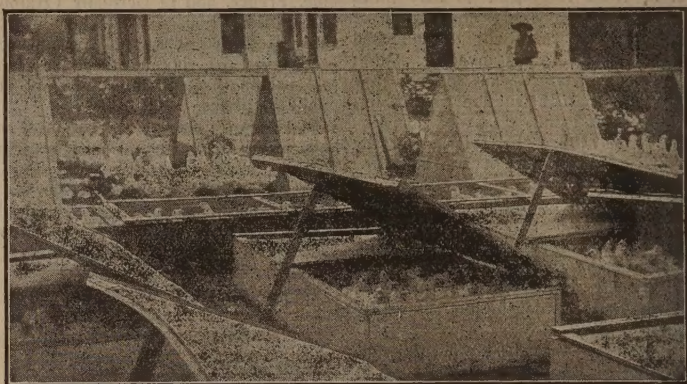
Obituaries.

Obituary Notices of the members of the General Synod Lutheran churches, not exceeding 100 words, or 15 printed lines, are inserted free. All over 100 words, and all resolutions and poetry, will be charged for at the rate of one cent a word. All notices of more than 100 words not accompanied by remittance will be returned to the sender.

BRUCE. Mrs. Jennie Elizabeth Bruce departed this life at her home near Litchfield, Ill., November 7, 1909. She was

A Living from Poultry

\$1,500.00 from 60 Hens in Ten Months on a City Lot 40 Feet Square



To the average poultryman that would seem impossible, and when we tell you that we have actually done a \$1500 poultry business with 60 hens on a corner in the city garden 40 feet wide by 40 feet long, we are simply stating facts. It would not be possible to get such returns by any one of the systems of poultry keeping recommended and practiced by the American people, still it can be accomplished by the

Philo System

The Philo System is Unlike All Other Ways of Keeping Poultry

and in many respects just the reverse, accomplishing things in poultry work that have always been considered impossible, and getting unheard-of results that are hard to believe without seeing.

The New System Covers All Branches of the Work Necessary for Success

from selecting the breeders to marketing the product. It tells how to get eggs that will hatch, how to hatch nearly every egg and how to raise nearly all the chicks hatched. It gives complete plans in detail how to make everything necessary to run the business and at less than half the cost required to handle the poultry business in any other manner.

Two-Pound Broilers in Eight Weeks

are raised in a space of less than a square foot to the broiler and the broilers are of the very best quality, bringing here 3 cents a pound above the highest market price.

Our Six-Month-Old Pullets are Laying at the Rate of 24 Eggs Each per Month

in a space of two square feet for each bird. No green cut bone of any description is fed, and the food used is inexpensive as compared with food others are using.

Our new book, "The Philo System of Poultry Keeping," gives full particulars regarding these wonderful discoveries, with simple, easy-to-understand directions that are right to the point, and 15 pages of illustrations showing all branches of the work from start to finish.



Three-pound Roosters Ten Weeks Old

Don't Let the Chicks Die in the Shell

One of the secrets of success is to save all the chickens that are fully developed at hatching time, whether they can crack the shell or not. It is a simple trick and believed to be the secret of the ancient Egyptians and Chinese which enabled them to sell the chicks at 10 cents a dozen.

Chicken Feed at 15 Cents a Bushel

Our book tells how to make the best green food with but little trouble and have a good supply any day in the year, winter or summer. It is just as impossible to get a large egg yield without green food as it is to keep a cow without hay or fodder.

Our New Brooder Saves 2 Cents on each Chicken

No lamp required. No danger of chilling, overheating or burning up the chickens as with brooders using lamps or any kind of fire. They also keep all the lice off the chickens automatically or kill any that may be on them when placed in the brooder. Our book gives full plans and the right to make and use them. One can easily be made in an hour at a cost of 25 to 50 cents.

TESTIMONIALS

SOUTH BERTON, CONN., April 19, 1909.

MR. E. R. PHILO, ELMIRA, N. Y.

DEAR SIR:—I have followed your system as close as I could; the result is a complete success. If there can be any improvement on nature, your brooder is it. The first experience I had with your System was last December. I hatched 17 chicks under two hens, put them as soon as hatched in one of your brooders out of doors, and at the age of three months I sold them at 85c a pound. They then averaged 2½ lbs. each, and the man I sold them to said they were the finest he ever saw, and he wanted all I could spare this season. Yours truly,

A. S. NELSON.

MR. E. R. PHILO, ELMIRA, N. Y.

ELMIRA, N. Y., Oct. 30, 1909.

DEAR SIR:—No doubt you will be interested to learn of our success in keeping poultry by the Philo System. Our first year's work is nearly completed. It has given us an income of over \$5000 a year. We have raised 1000 chicks, 500 of which we have sold at 85c a pound. In addition to this we have raised 50 efficient pedigree hens and one cockerel. Had we understood your system as we now do after a year's experience we could have raised 1000 more chicks, 500 of which we have cleared over \$5000. We plant on raising 50 Cycle Hatchers. We are sure to expect to do better the coming year. Very truly yours,

(Mrs. J. S. NELSON)

Special Offer Send \$1.00 for one year's subscription to the "Poultry Review," a monthly magazine devoted to progressive methods of poultry keeping, and we will include, without charge, a copy of the latest revised edition of the Philo System Book.

E. R. Philo, 2183 Lake St., Elmira, N. Y.

the eldest daughter of the late Rev. David Sprecher. Mrs. Bruce was a devoted Christian, a faithful wife and mother. She died in the triumphs of a living faith and a blessed immortality.

Rev. J. Kistler.

Resolutions of sympathy on the death of Rev. J. Kistler, adopted by Trinity Lutheran church, Lemoyne, Pa.

WHEREAS, It has pleased our Heavenly Father, in his infinite and all-wise providence, to remove from among us our beloved brother and former pastor, Rev. J. Kistler; be it

Resolved, That while we bow in humble submission to the will of Almighty God, who doeth all things well, the congregation of Trinity Evangelical Lutheran church of

Lemoyne, Cumberland county, Pa., does sincerely regret the loss of one we loved and highly esteemed, a father-like pastor, whose cherished ambition and faith in God, for the success of Trinity Lutheran mission of Lemoyne was unbounded.

Resolved, That we extend our deepest sympathy to the bereaved widow and family, feeling that their loss is in part our loss.

Resolved, That a copy of these resolutions be sent to the bereaved widow, a copy be spread upon the minutes of the church, and a copy be published in the LUTHERAN OBSERVER.

J. A. KUNKLE,

S. B. LEACH,

OSCAR WOLFENBERGER,

Committee.